NOVEMBER 1950

The Methodist Woman

"WE THANK THEE, THEN, O FATHER,
FOR ALL THINGS BRIGHT AND GOOD,
THE SEEDTIME AND THE HARVEST,
OUR LIFE, OUR HEALTH, OUR FOOD."

The Methodist Woman

Volume 11 Number 3

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ASK YOURSELF

1. What is the mustard seed referred to in these pages?
2. Say the words, "Jesus loves me," in Spanish.
3. Name the three wonders of Brindaban from three viewpoints.
4. What is the purpose of the National Council?
5. Describe the Sabbath of fifty years ago.
6. Who did "thirty hours of work in twenty-four"? Where?
7. What normal school just graduated its first teacher?
8. What happened when water came to Hollywood?
9. Who brought to Christ "women she met while doing her marketing"? What country?
10. Name groups helped by actions of the Social Commission of the UN.

FUTURES

ADVANCE is the December theme.

ALCOHOL. The promised series of articles on alcohol began this month. "Alcohol and Delinquency" will appear in January.

INDIA. Mrs. Wilson is making India, our projects and our missionaries, live for us. Her third article will be in the January issue.

INDEX. You may count on finding the 1950 index in the February issue.

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North—East—South—West

METHODIST WOMEN LEAD ALL THE REST

LEADERSHIP TYPES

A movie actress is typed by the roles she plays. Is a Methodist woman typed by the office she holds? Or perchance is a woman asked to take a certain office because of her looks? Is there a relationship? Back in the old days, one frequently heard the remark, "Oh, she is (or looks like) a typical Ladies' Aid president!"

Just for fun, try this out during the Fellowship Hour at your next circle meeting. See how good the members are in judging a woman's office (and thus her interests) from her looks.

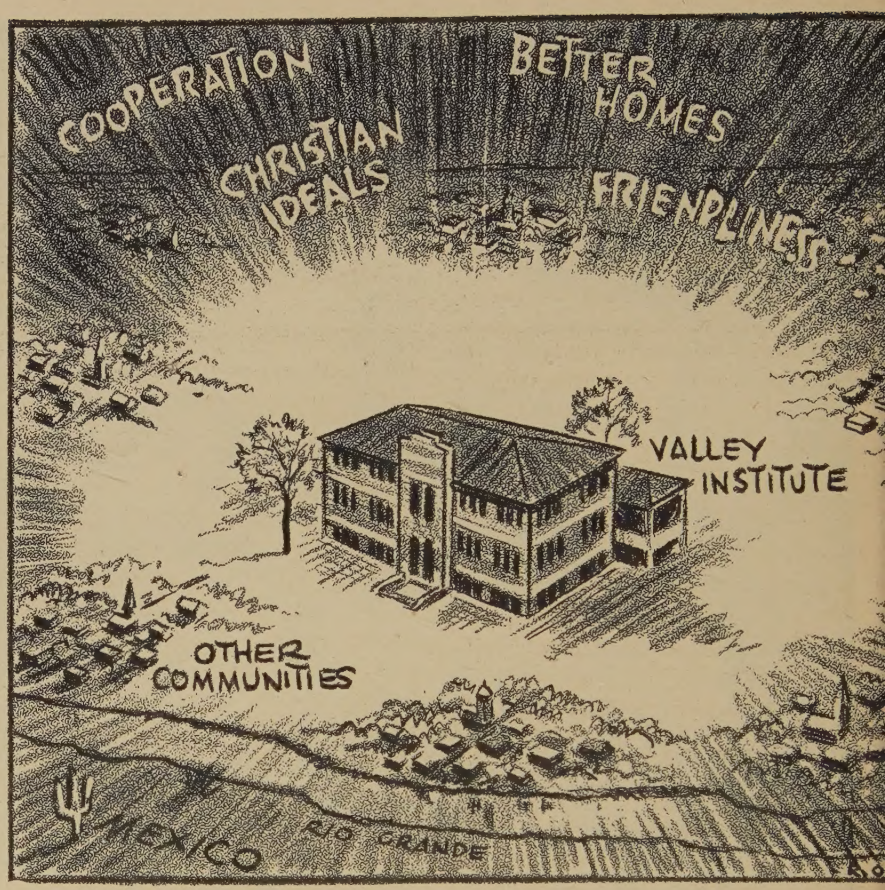
Nine conference offices are represented in this layout. These women are *not* at their right desks. Put them where you think they ought to be. The names and offices will be given next month. See page 5 for the list of names and addresses of the women who appeared on this page in the October issue.

More pictures will be featured in January.

A Far-Reaching Light

From Valley Institute, Pharr, Texas

By FAUSTINA MORENO



In the very center of the beautiful Rio Grande Valley of Texas among the palms, citrus groves, and sunny blue skies is a place known to the people of the vicinity as Valley Institute. It is an institution of the Woman's Division of Christian Service. Having served its purpose as a school, Valley Institute changed its program to meet the needs most urgent at this time. A religious education program reaching out over all the valley is carried on by a staff of three deaconesses working with children, youth, and adults.

We firmly believe in the teachings of Jesus; as he walked this earth, he saw those who had need of medical and spiritual help. And to those needs he ministered. Valley Institute also tries to see the needs of people and to do its part in meeting them through a threefold program. Locally, we serve the immediate community of Pharr. Valley-wide, we strive to serve the churches by strengthening their religious education emphasis. A program of specialized training for leaders brings them together.

Being within the bounds of South Central Jurisdiction and in both the Southwest Texas Conference and the Rio Grande Conference, we have a wonderful opportunity for service. Here one has the experience of doing foreign work while yet on the home field. We are located eleven miles from the border of Mexico; therefore, the predominant language used by the American-born Mexicans is Spanish. Then, too, we have contacts with the Mexicans from Mexico, some of whom do not speak or understand English.

Some of our specific purposes are:

(1) to develop wholesome attitudes between children of Anglo and Latin-American descent through the kindergarten, and to prepare these children for school. We aim particularly at helping the Latin-American child overcome his bilingual difficulty through the teaching of English.

(2) to develop Christian character, leadership, personality, and citizenship through club activities.

(3) to raise the economic and social standards of family life through clubs for adults.

(4) to provide wholesome recreation for boys and girls. The homes are so small that it is impossible for boys and girls to meet there.

(5) to help both Anglo and Latin-American churches become more missionary-minded.

(6) to help families from Mexico adjust to the Anglo culture.

(7) to work through civic organizations to raise the standards of living.

Our problems are: coping with the bilingual difficulty; getting families direct from Mexico to accept American customs for their children; bringing the Mexicans and Anglos together on a social level so that they may understand each other better; combating Catholic superstitions and customs contrary to Protestant teachings.

The opportunities are challenging. There is no other social center in this town which has a population of 10,400, sixty-nine per cent of which is Latin, twenty-nine per cent Anglo, and two per cent other races. There is very little antagonism between Catholic and Prot-

estant churches which makes it possible for Catholics to attend our program. We go to the public schools and render service, and serve in the local church by teaching classes.

Our whole program, regardless of where we begin, deals with the family. Through the child we reach the adult and through the adult we reach the children. And so home visitation is one of the most important parts of our work.

On one of my home visits a mother said, "Corina has been so interested in reading the Bible lately. What are you doing to interest her in the Bible?" I replied that we were studying the Bible in vacation church school, finding and copying parts we liked, and that we had asked the children to find the same passages in their Bibles at home.

Miss Morton was teaching a class of juniors and, after discussing the story of Zacchaeus, she asked, "How did Jesus help Zacchaeus?" Jose answered, "He made him think." That is above the average junior's reasoning, but it shows the type of children we have.

One day a fourteen-year-old boy came to the door and rang the bell. "Miss, what do you have here on Sunday mornings?" I said, "Sunday school." "Miss, can I come to Sunday school?" he asked. "You certainly may," I replied. He has not missed a Sunday in two months.

Hilda is an intermediate, but if you were to see her in action you would think of her as an adult. She is a leader in her own way. For years she has been preparing Christmas, Easter, and special programs with children in her local church. Last Easter I was invited to the program and was amazed at what she and her class had done. As they have no piano, all the songs were learned and sung without music. It was not an a capella choir, but to me it was music divine because I knew the effort, time, and talent put forth by those lovely children and Hilda. Hilda attends our intermediate camps and laboratory schools. We have made it possible for her to go to our annual intermediate assembly at Kerrville. The results have been marvelous because she goes home and puts into practice everything she learns. We who have been close to her and have seen her grow, feel that it is well worth our efforts. It is not often that we can see results so soon.

Anyone would have thought it was a youth meeting to see the girls sitting around the table, chattering and singing, but, no, it was the Laboratory School for Children's Workers. Most of our Sunday-school teachers are young girls and so to them is offered the opportunity of a period of training under the direction of our children's worker.

Not long ago a mother asked what the children were singing in kindergarten. Her child had been singing, "Crisco, Mama." It sounded like a radio announcement, but it was "Jesus Loves Me" in Spanish (Cristo Me Ama.)

The conference youth director is well acquainted with our youth in the valley as she has met them either at the local church for a youth course during Activity Week, or when they have attended a subdistrict meeting or a week-end camp. It is she who plans the calendar of activities and who promotes youth work. Some of these have been mixed meetings, with Anglo and Latin youth.

Mrs. Salinas went home from a kindergarten mothers' meeting and told her husband that she was going to begin taking English at Valley Institute. He said, "But I need it worse than you as I must use English at work." So he is coming. Now our problem is to provide a class for the mothers who have to stay at home at night while husbands come to classes. Miss Selma Reynolds, a teacher from McAllen, is teaching the class by the Linguaphone method.

Through the mail came a request from a lawyer for information about a girl who was a pupil at Valley Institute in 1925. We searched the records and found the information needed to establish Luisa's citizenship. This is something we are doing constantly.

A woman came one day last spring to ask how she could get aid for her family of eight. While on his job, her husband had been hurt and was not able to work. They had been using their savings for living expenses for several months and now their money was gone. Aid was secured through our contacts with the Service League, the Red Cross, and the Welfare Agency. Also we gave them work to help meet expenses.

After a subdistrict missions seminar, one of the women was heard to say, "If more women knew about missions, they would give more of their money to support the work."

Yes, that is true and so we are increasing the study classes at the seminars in both conferences. Sometimes we give these studies, too. This past year, officers' training day was observed in Rio Grande City where the congregation is mixed. Both the English-speaking circle and the Spanish-speaking circle met together. I expressed a thought in one language and then repeated the same idea in the other language. It took longer, but it gave everyone a feeling of unity to know that all were learning the same thing even if the languages were different.

Jesus is the center of our work and so the language, age, or creed is no barrier to us. We work with all who have need of Him.

WHERE FROM?

East—West—North—South

Here are the names and home towns of the six Methodist women pictured on page 3 of the October issue:

1. Mrs. J. T. Saunders, Coleman, Texas.

2. Mrs. H. C. Christopher, Seattle, Washington.

3. Mrs. W. H. Morse, Broxton, Georgia.

4. Mrs. G. W. Carter, Jr., New Orleans, Louisiana.

5. Mrs. William Weisgerber, Ionia, Michigan.

6. Mrs. H. Hughes Wagner, Springfield, Massachusetts.

We—and the Women of India

By DOROTHY CLARKE WILSON

II. The Three Wonders of Brindaban

BRINDABAN, one of the oldest and most sacred centers of Hinduism, is full of wonders. Supposed to be the birthplace and childhood home of the god Krishna, it abounds in shrines and temples. Worshipers come from all over India to make the holy circumambulation of the city and marvel at its many sacred mysteries, including the actual footprints of the god captured (surprisingly!) in raised rather than depressed outlines on blocks of stone. According to one Hindu lawyer the three wonders of Brindaban are not contained in these sacred places at all, but in our own Creighton-Freeman Memorial Hospital. To him, the three wonders are: the linen chute, the dumb waiter, and the basement!

I reached Brindaban last November, following my visit to our Holman Institute in Agra. Miss Catherine Justin, always thoughtful to the nth degree, arranged for me to have company on this, my first Indian bus trip. Miss Frank, her headmistress, happened(?) to be going to the hospital for a check-up. And was I glad to have her with me! It wasn't a long journey, but traveling by bus in India is hectic even after you get to know the ropes.

We had to change in Muttra, and it developed that we had a long wait there. I found myself established in a very hot, dusty outdoor waiting room in the midst of a motley throng of fellow travelers, my suitcase and bedding roll providing a comfortable seat and one of the ubiquitous cows furnishing a convenient back rest. It was my first experience of actually touching shoulders with Indian life, and I enjoyed it. Soon, however, my American restlessness prevailed; we hired a tonga for three rupees to take us the remaining distance of six miles. It was still an adventure to ride in a tonga, one of those two-wheeled, horse-drawn vehicles with two seats, back to back. The Indian countryside, with its compact little mud villages, its bright yellow mustard fields, its lumbering bullock carts and black, plodding water buffaloes, and its irrigation ditches was still so new to me that I was all eyes for every small detail.

How the busy people in our mission stations find time amid their constant duties to extend lavish hospitality to guests like me, I never did discover. They always seem to have time to arrange delightful little afternoon teas where you make the acquaintance of stimulating new Indian friends (as well as of hot curry puffs and such delectable Indian sweets as *jalebis* and *peta* and *til sukri*); plan expeditions to every place of interest in the community; provide big buckets of steaming hot water just when you want it for a bath; give advice and assistance whenever you need it on every problem from changing dollars into rupees to analyzing the most intricate philosophy of Hinduism!

And the missionaries at Creighton-Freeman Memorial Hospital are no exception. I felt at home there at once. My little guest room opened onto the hospital compound; I had an excellent view of its broad verandas across a beautiful garden courtyard, colorful with bougainvilleas and other flowering bushes in full bloom. Miss Eunice Porter, the superintendent, and her two nurse assistants, Miss Elda Barry and Miss Martha Berry, took me right in and made me a member of their bungalow family.

I am glad that I saw the rest of Brindaban before I visited the hospital. My first trip into the city was under the guidance of Kausilla Chand, a lovely intelligent young Indian woman who does evangelistic work among the hospital patients. She is one of thirteen orphaned children, all of whom Miss Porter took under her motherly wing and educated. One of the brothers (who was pulled out of his cradle by a mischievous monkey and almost kidnaped when a baby!) is now registrar at the hospital. A sister is a trained nurse.

Kausilla led me out the hospital gate into the narrow, dusty street, past an outdoor watering place (where the typical group of half-naked men and completely naked children were performing their ablutions) into the more congested quarters of the city. Here I had my first glimpses of Hindu idolatry. We visited the sacred banyan tree down on the Jumna River bank that the mischievous Krishna, when a boy, climbed up and where he hid the garments of the Gopis (shepherdesses) which he stole when they were in bathing. We passed a little temple hung with bright scarlet curtains, framing the figure of Krishna standing on the head of the snake god, which, according to the old legend, once poisoned the waters there. In a sordid grotto close by we saw altars to Ganesh, the elephant god, together with carved figures of the male and female organs, and Hanuman, the monkey god, freshly painted a hideous bright orange.

But it is the *bhajan ashrams* which stand out most clearly in my memory, where each day Hindu widows come at stated hours to chant the praises of Krishna. Never as long as I live shall I forget those widows of Brindaban. Heads shorn, devoid of all ornaments, clad in dirty, coarse, white saris, hands always outstretched

for "baksheesh," they haunt the streets of the town like pitiful wraiths.

In the *bhajan ashrams* they sit huddled together on the floor, several hundred in a room, for nine hours each day, chanting over and over, "Hari Krishna, hari Krishna!" to the deafening beat of brass cymbals. For this sacred task they receive a small white bag containing 108 prayer beads, two saris a year, and four and one half annas (about six cents) a day. It must be a horrible existence.

And our Creighton-Freeman Hospital sits right in the middle of this city, an oasis of Christian love and service in a desert of human need, both physical and spiritual. It was started in 1910, with only two rooms and adjoining verandas. The new part, dedicated in 1936, contains wards, private rooms, a dispensary, and a wonderful roof where the children can sun themselves and play. One grateful patient's family gave a large ceiling fan, the only one the hospital possesses, a luxury which becomes almost a necessity in India's hot climate. Another large addition is now contemplated; this will make it possible to extend the hospital's service to men.

Miss Eunice Porter, the superintendent, has been connected with the hospital for thirty-seven years, and is known and loved throughout Brindaban. Dr. Mary Burchard, on leave during my visit, is also much beloved. On learning where I was staying, one attendant at the gate of a Hindu temple broke into smiles and volubility.

"The hospital? Dr. Burchard?" My guide, a Hindu pandit, interpreted for me the stream of words which poured from his lips. "Of course. We know her well. We hope she will come back to us from Amereeka."

My first visit to the hospital was thrilling. We went through the maternity ward. Seeing the look of proud appeal on the mothers' faces, I insisted on looking at every single baby. They were all darlings, their little brown heads encased in knitted bonnets, for it can be cold in North India in November and the buildings are not heated. We passed bed after bed on the long verandas; I saw faces light at the coming of the nurses.

In one bed was a woman with the shaven head and coarse, dirty sari of an *ashram* widow. Something stirred within me when Miss Berry leaned over and gently smoothed the roughened, dirt-encrusted forehead.

"Poor thing," she murmured. "She's just come in. They need a lot of kindness."

The children's ward was the most appealing. Many of the cases are tubercular—bones, intestines, all parts of the body being affected by this terribly prevalent disease. Several had limbs in casts. Two little boys were lying on adjoining beds, one outcast, the other a Brahmin. The outcast, with his round head shaved, a gamin smile on his lips, eyes shining, was by far the more attractive.

"Yes, we see," parents of children say, submitting to associations which they would not dream of permitting at home. "In a Christian hospital, caste does not matter."

Whenever I walk through a hospital here at home now, with its shining elaborate equipment, I think of our mission hospitals in India, struggling valiantly to make the most out of nothing. At Creighton-Freeman everything is utilized. Furniture is constructed out of packing boxes. A baby incubator is manufactured from padded hot-water bottles. The caps on babies' milk bottles are made from pieces of braille literature which come for their blind reader. Even an old envelope is never thrown away. Miss Porter has designed a very clever bassinet which looks like a little chicken coop on wheels.

You should hear her tell the story of how she finally acquired the land on which the new addition is to be built. It is the result, she says, of thirty-five years of prayer; also, I would add, of extreme patience, persistence, and wisdom on the part of a very remarkable woman. During the necessary legal proceedings, Miss Porter had to spend hours in court. Once she took with her not only her lunch, typewriter, and letters to be written, but a cot on which to sleep! They gave her an empty room in the courthouse in Muttra, and she spent the hours of waiting in sleeping and writing. When finally the land, which had

(*Continued on page 40*)

Little tots on the roof of Creighton-Freeman Hospital, Brindaban, India. Miss Berry in center rear

Alcoholism at Mid-Century

By MARIE FINGER BALE

MID-CENTURY spurs the desire to review the changes which have taken place in the American way of life. Some changes occurred so gradually that we have hardly been aware of them. Let us consider some in which Christian mothers and homemakers have had a part.

Fifty years ago, Sunday was the Sabbath. The entire family went to church and Sunday school in the morning. Young people's meetings were held in the early evening, followed by the evening church service. It was the custom for all the family to attend. There was the midweek service which met a social as well as a spiritual need. Social events planned by the church were family events. The Christian home was a closely knit unit in which parents and children worked together to promote the welfare of the entire family. Members were dependent upon each other for food, clothing, and recreation.

Today, we face an urban way of life. Two wars have produced a chaotic and emotionally disturbing period of civilization. New sets of values emphasize wealth and material possessions, displacing the old moral and ethical ideals. Home is too often just a parking place between work and play. For many, the Sabbath is a day in which to rest up from the inevitable Saturday night party. Afternoon tea is replaced by cocktails in many homes. Our culture pattern no longer regards John Barleycorn as a moral problem; through the emphasis on alcoholism as a disease, he now enjoys moral impunity as a sick man.

Another change is found in the approval given to women drinkers. Men and women drinking together is a relatively recent development in American social evolution. The practice was so restricted in our culture pattern that drinking women were considered among those of doubtful moral stature. Public saloons and bars were exclusively male sanctuaries with private side entrances for women. Dr. Bloch recently pointed out that "The innovation of giving access to women to precincts heretofore regarded exclusively as the province of the male animal, abetted by the omnipresent cocktail lounge, constitutes nothing short of a phenomenal revolution in domestic social patterns."[1]

One phase of our culture pattern which we might consider is the old-fashioned saloon as we find it at mid-century. Due largely to the promises made during the campaign to repeal prohibition that the saloon would not be returned, new names appear above buildings all over America, such as cocktail lounge, bar, inn, and tavern. The same kind of business as formerly is carried on inside, with the same results, to an ever-increasing group of patrons made up not only of men, as in the old saloon, but of *men, women,* and *young people.*

What is the attitude of Christian men and women today toward this *new* institution—the tavern? Are we so undisturbed, so apathetic that we raise no voice of protest as we watch our young men *and* young women—the mothers of tomorrow's children—patronize these places which have all too rapidly become socially acceptable in today's culture pattern?

A recent study was made of the role and functions of the tavern in the community.[2] Fourteen hundred and forty-one persons gave their viewpoints. Of these, 872 were men and 569 were women. According to patronage of taverns, the group was divided as follows:

Nonpatrons.....38 per cent, or 553
Irregular patrons..27 per cent, or 381
Regular patrons..35 per cent, or 507

Attitudes of the regular patrons on the following questions are revealed in their responses:

1. Tavern drinking is a highly acceptable social practice..... 94 per cent

2. The important function of the tavern is providing a place where friends may meet.....64 per cent

TEMPERANCE

The Church of Jesus Christ from its very nature stands at variance with the liquor traffic. For it to be silent in its opposition would be to be disloyal in its function. Therefore, to be true to itself the Church of Christ must be militant. . . .

Science has demonstrated that alcohol is a vicious drug. Accidents on the city streets testify to the liability which alcohol is on the paths of traffic. Jails and courts of law reveal what a factor alcohol is as a creator of crime. Insanity and vice declare how dangerous is the use of alcohol to human welfare. And respectable people by their patronage of a destructive traffic prove how incompetent careless thinking is in the face of this destroyer. Therefore, an aroused public needs to assert its powers in defense of society. Reeling men and women—finished products of the open saloon—make the call for sobriety urgent even to the extent of immediacy. . . .

When the prosecution of war calls for sober men and women to serve for victory, when sobriety is none too small a sacrifice to lay on the altar of patriotism, when strength of life alone is enough for times of national crisis, the Church calls its people to take the lead in a movement for temperance.

—Excerpts from "The Temperance Resolutions," adopted by the General Conference of 1948. Par. 2023 of the Discipline of The Methodist Church.

[1] "Alcohol and American Recreational Life," by H. A. Bloch in *The American Scholar,* Winter 1948, p. 61.

[2] *A Sociological Analysis of the Role and Functions of the Tavern in the Community,* by Boyd E. Macrory. 1950 Ph.D. dissertation.

3. The tavern is replacing the general store as a rural adult meeting place.....76 per cent

4. The tavern is meeting otherwise unmet social needs. .63 per cent

This study further revealed that the tavern has become important in the lives of millions of Americans. It is a social institution, meeting social and recreational needs of the community; many times the only meeting place available. Many expressed the view that in a tavern they secured recognition; that it is a place where they can unload their personal problems.

Especially significant for church members are these figures in the study:

THE CHURCH ATTENDANCE PERCENTAGE DISTRIBUTION OF 872 MALE RESPONDENTS BY TYPE OF PATRONAGE

Type of Patronage	*Regular Attendants*	*Irregular*	*Seldom or Not at All*
Non-patrons..	61 per cent	22 per cent	17 per cent
Irregular patrons	49 per cent	24 per cent	27 per cent
Regular patrons	45 per cent	32 per cent	23 per cent

The last figure reveals a definitely changed attitude on the part of church members. Nearly 400 patrons were regular church attendants in 1949 and apparently found no conflict in their behavior pattern!

How much responsibility can we place in the home for this changed mid-century pattern? A study of 336 college girls in a co-ed institution disclosed that the average age at which drinking started was seventeen. There were twice as many regular drinkers in the group as nondrinkers.[3] A survey under the direction of Alcoholics Anonymous estimated that 2,850,000 intemperate drinkers first became intoxicated before they were out of their teens.[4] Children do what their parents do, rather than what their parents say. The social patterns, the major lessons in morals and ethics approved by the family, are the basic ones which socialize the child.

Youth needs to be taught the truth about the problems of alcohol, that "anyone who drinks may become an alcoholic."[5] They must know that there is also no cure for the alcoholic addict in the sense that there is a medicine to cure alcoholism. There is no known therapy which will clear the alcoholic for good of his compulsion to drink. Three out of every 200 users are at present alcoholics, but no one can tell how many of the present moderate or new users will become excessive drinkers. Evidence from the Yale School of Alcohol Studies indicates that two-thirds of all alcoholics began their drinking habits in the early high-school years. The increased number of young people today playing with the social and personal dynamite—alcohol—needs a program of education in the home, the school, and the church.

Dr. Seliger, Director of the National Committee on Alcohol Hygiene, gives three reasons why alcohol is used to excess: first, as an escape from a real life situation; second, as a result of a defective personality or inadequate adjustment to normal life; third, as a development from controlled social drinking to abnormal drinking. The third occurs only when the first two apparently have been neglected.

What can Christian homes do about these three reasons? No one denies that we are living in a chaotic and emotionally disturbing period of civilization, and more than ever the home needs to provide the child with more secure environment and sound spiritual values to meet the complex problems. Defective personalities develop when attention, affection, and approval are withheld, or when they are overdone. The alcoholic refuses to tolerate any unpleasant state of mind—boredom, sorrow, worry, depression, or feelings of inferiority. Thus he pampers himself by seeking refuge in liquor. His parents failed to teach him the stronger way to meet difficult and complex problems—that the real satisfactions in life come from facing realities, not in evading them. In the light of all the knowledge we have today about the effects of alcohol, dare Christian parents set an example of anything less than abstinence?

The home needs the support of the church with leadership from the pulpit. Benson Y. Landis reports, after a recent survey of pastors' attitudes, that "sixty per cent of them will not have in special speakers on alcohol during the year, twelve per cent do not mention it from the pulpit themselves, and sixty per cent do not encourage church giving to temperance organizations."[6]

Women, as members of churches, have both an important and strategic part to play. Through personal example as Christian mothers and an adequate program of alcohol education, they can assume the responsibility of building stronger homes in which youth can develop inner disciplines. The youth of today need a sounder view of life in which they are taught that family ties, love, duty, and faith are more worth while than selfish personal satisfactions. Christian homes must place more stress on things of the spirit, less on material things. The home must be supported by a vital gospel from the pulpit in order to challenge youth to so follow the example of the Master that they will regard their bodies as the dwelling place of the Holy Spirit, their minds as a glorious gift from God, never to be dulled by alcohol.

The problem cannot be solved easily or by superficial methods. May the second half of this century find Christian men and women working together in the home, the church, and the school, fighting the tensions brought on by poverty, unemployment, injustice, racism, and war, thus developing a better way of life for all mankind. May our social conscience be awakened as we follow the commandment of the Master, "Love thy neighbor."

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[3] "College Girls Who Drink." *Science Digest*, March 1949, p. 39.

[4] "Children Who Drink," by A. J. Smith. *American Mercury*, February 1947.

[5] "What We Know About Drinking," by C. Lester Walker. *Harpers*, July 1950, p. 36.

[6] "Alcoholism and Religion," by Benson Y. Landis. *Social Action*, April 1950, p. 7.

Growing Mustard Seeds

By MARGARET MARSHALL

FIRST VOICE:
One night
In a little chapel on Aldersgate Street
The "power fell."
It fell with warmth and radiance
Into the heart of a man who was searching
For God.

SECOND VOICE:
Outside that chapel
There was no warmth!
Hunger, cold, and fear stalked through the land
In the lives and hearts of many.
Hunger that makes one steal,
Cold that makes one shiver,
Fear, that drives one to drink, to bury one's better self, to strike out at one's neighbors, even those of his own household.
But pride of position and wealth
Stalked through the land, also,
Coupled with the cold formality of unconcern. . . .
"And none are so blind as those
Who WILL NOT see."

FIRST VOICE:
But a WARM heart
Together with a TRAINED mind,
Led by HIS Spirit
Can turn the world upside down.
It can . . . and it did
Because the world was his parish.

THIRD VOICE:
Then the world grew, as it were,
New lands were opened up.
The peoples of the earth spread and increased.

SECOND VOICE:
Then . . .
Suddenly,
In the twinkling of an eye,
The huge globe began to shrink,
Boundary lines between nations became less real,
The waters of the oceans evaporated,
And all the peoples of the world found they were in the back yard of all the other peoples of the world.
Again fear struck deep into the hearts of rich and poor alike,
Fear because peoples were around them everywhere.
Those folk looked different.
Was it their hair or their eyes or their skin?
They acted queer.
Was it because of the clothes they wore or the way they ate their food?
Or was it because they were scantily clad and had no food in their pantries?
Or because throngs of people have a tendency to frighten?
Or was it that universal reaction to the unknown?

FIRST VOICE:
With head in hands
One asks,
"Show me the way, O Lord."

THIRD VOICE:
With bowed heads
A congregation prays,
"Show us thy way, O Lord,
And unite our hearts. . . ."

FIRST VOICE:
The World Council of Churches prays,
"Show us thy way, O Lord";
Listens, then speaks,
To the individual and to the congregation.
The message comes over the air waves,
"A World Council will be vain
Unless Christians and Christian congregations
Everywhere
Commit themselves to the Lord of the Church
In a new effort
To seek together where they live
To be witnesses and servants
Among their neighbors."

SECOND VOICE:
"People everywhere?"
Does it mean those in
Brazil?
China,
Russia,
Switzerland,
America?
People
of the United States in
New Jersey,
Massachusetts,
Florida,
Wyoming,
Arkansas?

FIRST VOICE:
Yes, Arkansas,
With all its people living in city, town, and country.
"Christians and Christian congregations everywhere."
You
and You
and You.

SECOND VOICE:
What can one person do?

THIRD VOICE:
Listen!
"If ye have faith as a grain of mustard seed. . . .
Nothing shall be impossible unto you."

FIRST VOICE:
One man
In a little chapel
With God.
Result?
A warm heart,
A helping hand,
A burning altar,
A changed world.

THIRD VOICE:
One young man
In a youth camp, this summer, said:
"I met God,
Now I must introduce him to others,
In my home,
In my church,
In my school."
And he is.

FIRST VOICE:
A group of youth,
Representing followers of Christ
In an Easter program,
Shared their message with congregation after congregation,

As they were invited.
They entered different churches.
Some large,
Some small,
Some city,
Some rural.
They met different people.
Some friendly, and knowing how to put strangers at ease,
Some reserved, and some indifferent,
Some young, some old, some neither young nor old.
Some teachers, some farmers, some housewives,
. . . and many others.
And what did these youth conclude?
People are people,
And people are friendly.
Churches are churches,
And God is there.
God is the Father of *all*,
And all men are brothers.
Christ is Saviour.
He gave His life for people,
"Whosoever believeth."
He gave His life for me.
What can I do for Him?
I can help to introduce Him to my brothers and sisters everywhere.

SECOND VOICE:
A Christian World
Beginning here.
But people ARE different?

FIRST VOICE:
Only on the outside.

SECOND VOICE:
If mustard seeds are planted
Will they grow into trees?

FIRST VOICE:
Yes, trees of understanding and good will.

SECOND VOICE:
Understanding?
Good will?
Are these wanted?
Fear stalks forth. . . .
Are not lines necessary?
If we break them will not the whole world topple?

THIRD VOICE:
Listen!
"After this manner . . . pray ye. . . .
Thy kingdom come.
Thy will be done in earth, as it is in heaven."

UNISON:
So some Christians
With courage,
Began to build, as did Christ,
With understanding.
First digging even below the grass roots
To a rock foundation,
Jesus Christ Himself,
The Cornerstone.
Then, they planted a little seed,
A mere mustard seed.
But they tended it with care and prayer.
They loved it, not for what it was but for what it might become.
They shared their working tools with others
So that they too began to work.
Not all used the same tools
Because some liked to dig while others liked to prune,
Some alone, and some in groups
Worked better.
Yes, some grew weary and dropped the tool,
Some got busy with other things and rust set in,
Some others took a look at the soil, and said, "Nothing can grow here."

FIRST VOICE:
But
That mustard seed,
The belief in the brotherhood of man,
The children of one Father,
Planted in the hearts of a United Council,
Cultivated by support from the Woman's Division,
Grew.

SECOND VOICE:
And there sprang forth
Another heart-warmer,
Another revelation of His Spirit,
Another Aldersgate.

More About Aldersgate

A Missions Project in Christian Social Relations

IN *Growing Mustard Seeds*, Miss Margaret Marshall, deaconess, has given a poetic description of the beginnings of Aldersgate Camp which is situated approximately four miles from Little Rock, Arkansas.

This project, dedicated to the training of Christian workers of all races, is a part of the program of the Little Rock Methodist Council, an organization composed of representatives from Negro and white Methodist churches in Little Rock and vicinity. Miss Marshall is director of the council.

The name of the camp is well chosen, for this Aldersgate in Arkansas has been the scene of many "heart-warming" experiences in Christian brotherhood as well as the setting for conferences, workshops, and institutes in leadership training.

According to Dr. M. L. Harris, president of Philander Smith College, "Aldersgate is without a doubt one of the most outstanding projects in Christian Social Relations to be found anywhere in our great Methodist Church."

Opened in August, 1947, Aldersgate affords the only facilities in the area where church interracial conferences and groups are always welcome. Its location near the city makes it convenient to have overnight and weekend workshops.

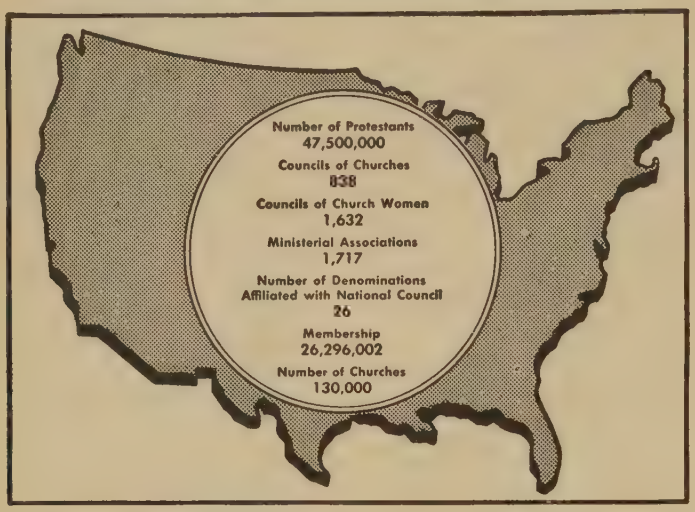
This 120-acre camp was formerly a turkey farm. The brooder houses were converted into temporary buildings which accommodate 100 persons. Now permanent cabins and an assembly hall are immediate needs. Mr. Milam W. Willis became the camp director in September. He and his family live in the cottage on the camp grounds.

The Wesleyan Service Guild adopted Aldersgate Camp as one of the four home mission projects for this quadrennium.

The National Council of the Churches of Christ in the U. S. A.

By ELIZABETH M. LEE

COOPERATIVE CHRISTIANITY IN U. S.



Cooperative Christianity, pictured in the map, embraces most of the great Protestant and Eastern Orthodox communions, state and local councils of churches, religious education and churchwomen. They will achieve greater unity under the leadership of the National Council of the Churches of Christ in the U. S. A. which will be formed at Cleveland, Nov. 28 - Dec. 1. It will consolidate the cooperative program of the churches in all areas of Christian life, at home and abroad.

An event of outstanding significance to the church life of our country will take place on November 28-December 1, 1950. During these days, in Cleveland, Ohio, the Constituting Convention will be held for the purpose of creating the National Council of the Churches of Christ in the U. S. A.

This comes as the culmination of almost ten years of painstaking study as to how the Protestant churches of the United States can attain greater unity in action. Since December, 1941, the denominations have been planning for this great milestone in Christian progress. Because it was recognized that, in the present world situation, more is required of Christians than can be hoped for from the best efforts of the denominations working separately, a united plan has been proposed. Its purpose is to bring together eight already existing national denominational agencies and thus to do away with some of the overlapping.

The agencies which plan to unite are as follows:

- Federal Council of the Churches of Christ in America
- Foreign Missions Conference of North America
- Home Missions Council of North America
- International Council of Religious Education
- Missionary Education Movement
- National Protestant Council on Higher Education
- United Council of Church Women
- United Stewardship Council

After three hundred representatives of these agencies had voted in 1941 to recommend one inclusive organization to succeed all the separate agencies, a Committee on Further Procedure, headed by Dr. Luther A. Weigle, was charged with the task of drawing up a plan of merger and of writing a constitution as a basis for the union. In 1944 this constitution was submitted to the eight interdenominational agencies for their study and ratification. All eight have now given official approval and are entering the National Council.

There has also been approval by many denominations. Each member denomination in the Federal Council of Churches was asked to ratify the proposal by action of its highest ecclesiastical body. To date twenty-five denominations, comprising almost 27,000,000 church members, have approved the constitution. In the General Conference of 1948, The Methodist Church took its official action.

The Planning Committee of seventy-two people, appointed as representatives of the eight uniting agencies, has spent months preparing and harmonizing the bylaws for the various units that will make up the National Council, and making arrangements for the Constituting Convention. It has been a difficult and serious task to plan for one great organization in which the interests of all the uniting agencies shall be preserved. However, as the committee has worked, it has become increasingly clear that many areas of Christian action and service are the mutual concern of several of the existing agencies and that the merger of these agencies into one co-ordinated council will greatly increase the effectiveness of our Christian witness with respect to many important problems and projects. Evangelism, for instance, is a concern not only of the Federal Council of Churches but equally of the Home Missions Council, the International Council of Christian Education, and other units of the National Council. There will also be a great advan-

tage in co-ordination in the whole field of Public Relations.

The plan of organization of the National Council calls for various divisions, departments, and commissions so devised that the work of all existing agencies will be continued in the total framework. The Division of Foreign Missions and the Division of Home Missions will carry on the work of the Foreign Missions Conference and the Home Missions Council respectively, while the new Division of Christian Education will have the responsibility of continuing the work done by the International Council of Religious Education. The Department of Woman's Work will take over the activities of the United Council of Church Women. Several joint departments (such as Evangelism, Field Work, Financial Promotion, Stewardship, et cetera) will serve all units. There will be co-ordinating committees to represent age group interests such as adult, youth, and children.

An illustrated brochure entitled "Christian Faith in Action" sets forth the purpose and plan of the National Council. It asks and answers such questions as:

WHAT IS THE PURPOSE OF THE NATIONAL COUNCIL? To create an inclusive cooperating agency as a means of continuing and extending the basic functions and objectives of eight existing national, interdenominational agencies.

DOES THIS MEAN THAT THESE AGENCIES WILL NO LONGER EXIST? Yes, they will no longer be operated as separate agencies.

WILL ANY OF THE PRESENT WORK OF THESE AGENCIES BE ELIMINATED? No, there will be a consolidation of certain programs, but all present services will be continued through some division or department of N.C.C.C.U.S.A.

WHO WILL DETERMINE THE POLICIES OF THE N.C.C.C.? The constituent churches through their representatives on the National Council and its executive committee.

DOES THIS INVOLVE A MERGER OF THE DENOMINATIONS? No, the plan calls for the uniting of interdenominational agencies but not a merger of the denominations. The proposal is for cooperation only and not at all for union.

The Constituting Convention will be made up of 542 official representatives, appointed by denominations, with an equal number of alternates. Besides these, there will be approximately 600 consultants, 7,000 accredited visitors, and 200 fraternal visitors and guests of honor. It is expected that altogether nearly ten thousand Protestants will assemble in Cleveland on November 28 to participate in the initiation of this new spiritual crusade. And they will go out from Cleveland to carry the challenge of the NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A. to the far corners of our country. It will thus become the new instrument of cooperative power for facing as Christians the tasks of today and tomorrow.

On Sunday, December 3, 1950, the almost 27,000,000 Protestants, united now in a new effort for creative service, will take part in thousands of services of dedication in their own parishes across the country, giving thanks to God for leading them into a greater spirit of unity and purpose. This new plan of common action, cooperative in purpose and structure, and deeply rooted in the spirit of Christ, radiates hope and courage for every Protestant Christian in America.

"This Nation Under God" is the theme of the constituting convention of the National Council of Churches which will be held in Cleveland Nov 28 - Dec. 1, 1950. This theme is simply and dramatically presented in the symbol above.

A Thought for Personal Devotions

"FORGETTING THOSE THINGS WHICH ARE BEHIND. . . ."

Lord, help me to forget the seed
Sown carelessly in time gone by,
For I would be alert to this day's need
When men and nations cry
For peace; when every hour
Brings someone pain or grief—
May I forget the thorns, and bind the flower
Into a golden sheaf
Of hope for fellow men.
When I would lift a brother's load, and memory yet
Brings to mind some hurt, then
Lord, help me forget.
When things I do make dim my path toward
Fuller life with thee, O let
Thy love then guide me, Lord,
And help me to forget!

—By Herman S. Garst

A Thank Offering Service

By LILLIAN McGOWAN

Adjust this presentation to meet your local situation. If it requires too many women as is, omit the tableaux.

LEADER: "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name."

The hymn, "Light of the World," is played softly while a woman carrying a tall white lighted candle comes slowly to the front and takes a position back of the speaker at a higher level.

LEADER: The light of the world is Jesus.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

"In Him was life; and the life was the light of men."

Let us thank God for his great love and tender mercies and for what his love has meant to us.

SILENT PRAYER

During the playing of "Break Thou the Bread of Life," a woman carrying an open Bible walks slowly and with dignity to take a position behind and to the right of the speaker.

LEADER: "In the beginning was the Word, and the Word was with God, and the Word was God."

"Hear, ye children, the instruction of a father, and attend to know understanding. For I give you doctrine, forsake ye not my law."

"Thy word is a lamp unto my feet, and a light unto my path."

Let us thank God for the open Bible.

SILENT PRAYER

To the soft strains of "In the Cross of Christ I Glory," a woman carrying a cross takes a position back and to the left of the speaker.

THE LEADER: The Christian badge of honor has ever been the cross.

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Let us give thanks for Jesus Christ, God's greatest gift to the world. Let us pray that we may take up our cross, if necessary, and faithfully follow Christ.

SILENT PRAYER

"We've a Story to Tell to the Nations" is played softly while a woman carrying a large globe of the world comes forward and stands beside the one holding the Bible.

LEADER: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Let us pray for our missionaries at home and abroad.

Let us pray that the world may be made a brotherhood.

Let us pray for peace.

SILENT PRAYER

LEADER:

"Dear God—
We thank thee for this land,
Where children play and homes may stand,
Where schools and churches open wide,
Where love and joy and peace abide.
Bless those dear mothers over there
Bereft of joys, we freely share;
No childish laughter, bright firelight,
No father coming home at night.
Where cannons roar and sirens shriek,
Draw close to them and to them speak,
Restore their homes to peace we pray,
Dear Lord, we ask in thine own way."

—Selected

As "America, the Beautiful" is played softly, two women come slowly forward side by side, one carrying the American flag and the other the Christian flag. They stand one on either side of the platform.

LEADER: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Christianity and democracy must walk hand in hand. Democracy's relationship to Christianity has been likened to that of the soil to seed; it constitutes the soil in which Christianity can grow.

"Righteousness exalteth a nation; but sin is a reproach to any people."

Let us pray that America may measure up to her opportunities for greatness, and thank God for the blessings that are ours as citizens.

SILENT PRAYER

To the soft strains of "Take My Life and Let It Be," the ushers come to the front with the offering plates or baskets and stand until the leader gives the signal.

LEADER: A thankful heart desires expression. Let us make this Thank Offering a tangible expression of our gratitude for the gifts we have mentioned in this service and for the personal things too numerous to mention.

May we remain seated as the ushers take up the offering, and turn to Hymn No. 225 in *The Methodist Hymnal.* Let us close this service by singing this hymn as a prayer of renewed dedication.

> The Thank Offerng is a free-will gift to express in some measure our gratitude for God's great blessings. It is one of the suggested methods for raising funds for the total budget of the Woman's Society. Some societies make the Thank Offering a public event by securing a speaker for a morning or evening church service. Envelopes may be secured from Literature Headquarters. 25 cents per hundred.

Missionaries in Training

By EARLENE A. HAMEL

"ARE all these people missionaries?" was the amazed question of a nurse giving one of a series of immunizations to a long line of youthful-looking people. The line seemed to be endless.

These young people, representing various denominations—Methodist, Baptist, United Church of Canada, Reformed Church in America, Evangelical and Reformed, Evangelical, and United Brethren—were in training for six weeks at Hartford Seminary Foundation in Connecticut this past summer to prepare themselves as three-year contract missionaries.

This year the emphasis was upon Latin America, and fifty-two LA-3's expanded their visions southward. There were also thirty replacements for Japan, where a group was sent two years ago, four were slated for the Philippines, and one boy for Africa. Two married couples and six other full-time missionaries were in training with the short-term group.

They came together from all parts of the United States and four provinces of Canada. Some were graduated from small church colleges, others from state universities; some had missionary parents, while others came from homes where religion had little importance. They had majored in everything from agricultural engineering to English literature. The majority were fresh from college this June, but some had been working a few years in local churches or teaching school.

The question may still be debated whether religion is *taught* or *caught*, but this summer school prepared the new missionaries for either answer or both. No one can learn enough or grow enough spiritually in six weeks' time to prepare himself completely for three years' service, but the intensive training at Hartford crowded in everything possible. The first principle was to be able to do "thirty hours' work in twenty-four," and through rigid discipline these special-termers did just that.

Two weeks were devoted to an intensive course on the principles and methods of teaching English, taught by outstanding authorities in the field, a staff of three from Columbia University Teachers' College, who outlined an accelerated course for the missionary's special needs. Many of the group will be teaching English in mission schools, and all will use the principles taught in their own language study.

The spiritual resource study began with a two-week's course in an approach to Bible interpretation and appreciation under the leadership of Dr. Lowell Hazzard from Illinois Wesleyan University. Dr. Edward Blair of Garrett Biblical Institute presented the means of interpretation and content of Luke-Acts in the next two weeks.

There were two departments of orientation, that of the Far East, conducted by Dr. Floyd Shacklock, director of the summer school, and a missionary in Japan for twenty years; and that of Latin America, under the guidance of Rev. Murray Dickson, a missionary from Bolivia. Here the groups were given broader visions and insights into the people and problems with which they will have to deal. Crusade scholars from these countries and other experts presented detailed information on the history, geography, and culture of the country, its present conditions and trends, and the work the missions and schools are carrying on there.

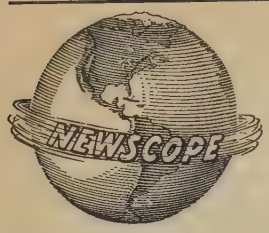
The tower of Babal undoubtedly never had a greater mixture of strange sounds than the Hartford Seminary this summer, for not only were many hours a day spent in foreign language study with records and native informants, but the students also conversed in their newly discovered phrases all through the day, greeting each other in Spanish, Portuguese, and Japanese, singing songs and attempting table discussions in these languages as well.

All of the group may be classified formally as *educational missionaries* as distinct from *evangelistic* or *medical*, but evangelism cannot be separated from education, and the LA-3's and J-3's now know that even a class in English can be a religious experience if the teacher makes it so. At the moment these young missionaries may not be qualified to preach great sermons, but Christianity can be witnessed through them by what they are and the lives they lead.

The churches are not only sending out their top-notch young people to foreign lands to educate the people and set good examples of wholesome living, they are sending out the highest Christian spirit in America, a power much greater than the individuals concerned. It is not a mere migration of Christians from one map to another, but a spreading of the Christian faith, of which these youth are but the bearers.

The worship experiences were, therefore, an integral part of the fellowship at Hartford this summer. Each day began with morning watch and ended with a vesper service, planned and conducted by the students themselves. They brought with them deep religious experiences and resources; they grew through sharing, and went forth stronger than they came. Personal devotions, silent meditations, and strict self-discipline became a greater part of each one's life than ever before. Cell groups, where individuals shared their problems and their ideas, arose spontaneously; by understanding

(*Continued on page 40*)



Missions

At Home and Abroad

Recent Arrivals From—

Africa: **Misses Margery Short, Perry, Georgia; Martha Whiteley, 1002 Rural Avenue, Williamsport, Pennsylvania.**

India: **Mrs. Harriet Johnson, 654 Ravenel Street, Spartanburg, South Carolina.**

Cuba: **Miss Agnes Malloy, 1256 Floyd Street, S. W., Atlanta, Georgia.**

Brazil: **Misses Frances Bowden and Mary Bowden, Garrett Biblical Institute, Evanston Illinois.**

Recent Sailings for—

Malaya: **Misses Virginia Bunn, Mary Esther Drake, Dorothy Wall.**

Cuba: **Misses Nancy Black, Joyce Brown, Marilyn Fromm, Norma Nausley, Carolyn McDowell, Margaret Shuttleworth, Lorraine Buck, Frances Gaby, Mattie Lou Neal, Mattie Thomson.**

Mexico: **Misses Gertrude Baumbach, Joyce Curtice, Ramona Redmon, Mary Fitzpatrick, Vera Reebs, Olive Givin, Lorena Foster (transfer from China), Ruth Warner, Anna Belle Dyck.**

Brazil: **Misses Anna Casner, Mary Ruth Coffman, Anita Corliss, Mary Curtiss, Betty Jane Heath, Genevieve Horton, Margaret Justice, Maryann Johnson, Idabelle Main, Lillian Knobles, Estelle Stanley.**

Uruguay: **Misses Dora Bates, Marion Burton, Mary Jordan.**

Argentina: **Misses Laura Eckroth, Lois Rockroth, Alice Yeater.**

Peru: **Miss Mary Havens.**

In Memoriam

Mrs. Carrie Bond entered deaconess work in Louisville, Kentucky, under the Woman's Missionary Council in 1903 and completed her years of service in Ybor City, Florida, in 1927. Mrs. Bond died in Tampa, Florida, July 8, 1950, where she resided.

Bureau of Urban Work

Wesley Community House, Atlanta, Georgia

"Wesley," as the hundreds of residents of the crowded Formwalt section of Atlanta, Georgia, call the rambling old colony of buildings, is one of the most civilized and intelligent examples of community service and improvement in the South. Financed completely by the Woman's Society of The Methodist Church, it settled down long ago as the unspectacular meeting place of the children and adults of the congested section. It is organized not to distribute "things," but to develop leadership.

"The Methodist women who sustain us with their gifts and their work," Miss Mary Lou Bond, the head resident, said, "have passed the 'basket stage.' They wouldn't allow anything to be done for the people who come to Wesley House that they would not wish done for themselves."

Her greatest pride is that twenty-nine boys and girls have gone to college from Wesley, five of them attaining degrees, one a Master's, and that all of these have spent many voluntary hours during vacations helping out at Wesley. The idea of obligation to one's own community, the responsibility for "turning something back" into it, is part of Miss Bond's philosophy of real development of character.

The head resident at Wesley virtually speaks in axioms, and to listen to her is better than a course in human relations. On discipline: "It must come from within, like good citizenship. One cannot infringe on another's rights. We have few rules. We don't like to say 'don't.' Wesley is for the people's use and it must not be abused. If anyone abuses it, he or she pays for it, if only a nickel at a time." On possessions: "We don't want so much equipment here that it is not necessary to share. It is good to learn to await one's turn. We don't think it is necessary to have a lot of things to have a good time." On benevolences: "People in this neighborhood do a great deal for others. They are generous contributors to the Red Cross, the Community Chest, the Girl Scouts. They feel it is a privilege to help others." On beauty: "Man does not live by bread alone. If our people have a loaf of bread, they will sell half and buy a hyacinth. When visitors come, the women and girls set the tea tables with their nicest things, light their candles, and serve them. One time the youngsters bought an orchid for a visiting speaker. She was astonished. They had bought it with their pennies, and it gave them great pleasure."

It is an enlarging experience to drop in at Wesley to talk to Miss Bond and watch the community at leisure.—*Doris Lockerman. From the Atlanta Constitution, July 5, 1950.*

Africa

Southern Congo—Some of the most interesting and effective work being done in Elisabethville, Southern Congo, is with the Girl Guides and Boy Scouts. Recently Lady Baden-Powell, the founder of Girl Guiding in England, paid a visit to Elisabethville. Miss Catherine Parham wrote: "We have just had a wonderful visit from Lady Baden-Powell. She and her daughter were in our home for a meal. Of course, there was a reception for her at the airport and our girls looked very smart in their uniforms and behaved beautifully. There was a Grand Camp Fire in her honor one night, and all the Boy Scouts and Girl Guides, African and European, gave quite an elaborate program. Our girls have been widely complimented for their presentation. Even the state official who is in the Immigration Office congratulated us when we were there yesterday."

Southeast Africa—In all of the conferences in Africa, much emphasis is being placed on literacy and literature. Miss Mabel Michel has sent in the following account of work being done in southeast Africa: "In our conference we are very fortunate to have Rev. J. A. Persson giving so much of his time to translation for our African peo-

ple. Just now he is working on the revision of the Old Testament. The translation of the Old Testament done years ago was in much need of this revision, and we will have a good copy of the Bible when he is able to complete the work. Mr. Persson has also helped in the translation of various other kinds of literature. Our conference is one of the top in the number and varieties of books and literature for the people in their native tongue. The Woman's Division, with the help of the Methodist Youth Fund, is helping to make this work possible. Dr. Laubach visited us recently and worked on lessons with us for teaching adults to read. After preparing a few lessons, we called in some of the women and tried out the lessons on them. It was very interesting and thrilling to see how quickly they could learn to read with the method that Dr. Laubach has worked out. After he left, the women asked when they could have more lessons so that they could read well. When they were told they would have to wait for the lessons to be printed, they were disappointed, but also very glad when they realized that we were going to make a special effort to help them learn to read. They are waiting with great expectation. We must not fail them!"

Bureau of Educational Institutions

What National College Meant to Me

National College for Christian Workers, Kansas City, Missouri, provided the greatest opportunity that I shall probably ever have for becoming a real person and an effective Christian worker. My vision was superbly extended, and my abilities were nurtured and encouraged to grow to their fullest extent. The way was opened to a more abundant life.

I first felt enrichment in the warmth of the Christian atmosphere at National College. I lived and breathed an air which was exhilarating and challenging. Courage and renewed faith sprang from the depth of comradeship experienced with like-minded young women.

In addition to this first enriching experience, I found many others. Among them, I believe, were treasured most the opportunities and the guidance given me for individual development. I found innumerable occasions for expressing myself and for developing resources within myself of which I had never dreamed. I was helped in discovering myself, and in putting to the best use that which was revealed to me.

Finally, my education meant the discovery of new insights into life. As knowledge was presented, I climbed its heights until I was able to see more of the breadth, the depth, and the height of life. It was a thrilling adventure.

Yes, National College meant much to me. It meant the opportunity to achieve fulfilment of a great dream.

—Una Mann
Bisti Community Center, Farmington, New Mexico

Latin America

Cuba—In September, Elizabeth Beale, R.N., took up her work in the field of public health in Cuba, where she is the pioneer in this type of missionary service. She is connected with the Agricultural and Industrial School, a project of the Division of Foreign Missions in Preston, Oriente, where she acts as school nurse, teaches courses in health, and trains selected girls to become assistants in public health projects throughout rural Cuba.

The Woman's Division has sent the first Negro missionary to Cuba. Miss Mattie Thomson, an LA-3, has been appointed to the Union Evangelical Seminary in Matanzas.

Mexico—The Normal School, Puebla, has graduated its first teacher who has gone out to serve in an evangelical school.

Bureau of Social Welfare

Epworth School for Girls, Webster Groves, Missouri—Last spring I took four girls to the Wesleyan Service Guild meeting at Arcadia, Missouri. We came back Sunday afternoon. They sang Saturday night and Sunday morning at the church service, and had complete charge of the sunrise service on Sunday morning. The Wesleyan Service Guild was especially happy to have the girls, as the Guild contributes toward the cost of the girls' education.

One of our seniors comes from Cape Girardeau, and I might say that all of the church people there are interested in her. She entered eighth grade when she first came to Epworth School, and we feel she has developed into a very fine person. She is a member of the a capella choir in high school—an honor because the director of the choir chooses only members who are stable and who have good voices.

I am also proud of another of our seniors. She plans to enter nurse training and I think this will work out very well. One of our girls who was a cadet nurse is now one of the head nurses in the city hospital.

—Elva Lee Perry, *Director*

Robincroft Rest Home, Pasadena, California

Plans have been approved for a new building to be erected at Robincroft to help take care of the long waiting list of retired missionaries and deaconesses who have applied for admission. Members of the Robincroft family are so eager to share the comforts they enjoy that they not only are praying that the building may be started soon; they are working to help raise the last necessary $25,000, the Woman's Division having given Robincroft permission to raise that amount in "over and above gifts" *from individuals*. Out of their small incomes, this family of retired workers are making personal gifts and also approaching their friends in the hope that their efforts at fund raising will speed the building.

Philippines

Work Camp—"Ours was truly a WORK camp. You should have seen our young folk working from

early morning until late afternoon in the broiling heat, digging wells, building toilets, preparing an airstrip, and making ball fields. Our goal when we went in was to construct one well and at least two toilets. The following is the list of projects actually completed: (1) 500-meter airstrip cleared, leveled, and filled; (2) basketball court cleared, backstops constructed; (3) junglelike church site cleared and concrete foundations laid; (4) four wells dug, at least four feet wide by 25-30 feet deep; (5) two toilets completed. (Here our greatest victory was inspiring two of the leading citizens to dig and construct their own toilets, making a total now of four.) This amazing record of accomplishment by the work camp team was made possible by their getting the local people to match our workers man for man. In addition to the workers on these projects, there were between five and ten people working every day on the church building. This community cooperation is doubly important since our purpose was not only to help the people by providing these vitally needed facilities, but also to inspire and train them to help themselves.

"We had a medical clinic and a dental clinic operating in Palanan center, and also a medical clinic which was mobile, traveling from barrio to barrio. One of the finest parts of their work was their program of home nursing and visitation. One small hut where they visited had all eight members of the family lying on the floor, too sick to go for the doctor. The father lifted his head and said, 'God must have sent you!' Tuberculosis in this area is horrifying. For example, among the ten members of our official Board of Stewards, three have active cases of T.B. and a fourth is on the danger list. Among their wives and children there are six or seven more cases. These three clinics together examined and treated about 750 people. Classes were taught in first aid and home nursing, and a very fine series of lectures on health, sanitation, malaria, water, etc., was given, illustrated by sound motion pictures. This program of preventive medicine met with enthusiastic response.

"Of course, the most thrilling part of our work was the spiritual advance. The climax of our work camp came on Saturday evening when, after the last service, our team met together for a time of fellowship. After twenty minutes of rich silence, in which we faced seriously the question, 'What is God's will for my life?' the whole group was unanimous in dedicating their lives for full-time service. For ten of these young people, this was their first time to feel such a call! What a thrilling outcome from our time of living, serving, and praying together!"

Bureau of Medical Work

Seward Sanatorium, Bartlett, Alaska—March 29, 1950, 9:03 P.M. —KIBH interrupted the broadcast of Alaska news: "FIRE LOCATED—NURSES' QUARTERS SEWARD SANATORIUM."

Out of night appeared day nurse with relief aids and tall man with Texas drawl in tow. Nurse giving orders, cool, efficient, and composed, preparing for evacuation. Bed patients were moved near back door of main ward. Nurses are interested only in welfare of their patients, while their possessions going up in flame, valuable papers which can never be replaced. No panic visible. Next morning those who came on duty, some in slacks and sweaters instead of trim nylon uniforms, showed no signs of regret. Cheerful as birds in spring. Only visible sign particularly bright light in their eyes. How many of us who are patients ever realize how important the girl in white uniform is in her position, even in uneventful days, always cheerful, with pleasant remark for everyone, trying to be in several places at once, even when some of us are in belligerent mood? Talk about unsung hero—a nurse.

—A PATIENT

India

Tribute to a Christian—Dr. Magania Singh is dead. But is she? She came into the Johnson Girls' High School, Jubbulpore, India, during the 1900 famine and made herself indispensable to the missionary in charge. One day when she was eleven years of age, a man who had made arrangements with her father to marry Magania appeared to claim his legal bride. But by that time she was a determined little Christian, and prayed for release. After a few days, her "husband" was ready to accept a sum of money in return for a divorce from the wife with whom he had never lived. I found these papers in the safe and turned them over to Magania when she was older.

Many years after the divorce, I had occasion to stop at Ludhiana where Dr. Singh was at work. The nurses cared for the patient who was with me, then helped the doctor serve the other guests. As I watched a Brahmin girl nurse wait on the doctor, I wondered if she could realize that this lovely Christian doctor would have been an old sweeper woman but for the grace of Jesus Christ.

During the course of her career, Dr. Magania Singh received the Kaiser-i-hind medal, highest governmental award, for meritorious service.

And now she has gone to her heavenly home. I would like to pay a special tribute to her. She was one of the finest women that I have known. Besides her Christian services as a doctor of medicine, she assumed the responsibility of raising her brother's five children. Despite this burden, she contributed readily to her alma mater. I always looked up to her as a Christian whose spirit I could follow—serving her Master.

I wonder what woman in the United States made available the money which purchased Magania's freedom fifty years ago!

—GERTRUDE BECKER

Dr. Esther Shoemaker, medical missionary and superintendent of

the Ellen T. Cowen Memorial Hospital, Kolar, South India, now home on furlough, was chosen by a special state committee as one of the twenty-five Pennsylvanians to receive "ambassador" awards during State Week, October 16-22. Selections were made for distinguished service outside the Commonwealth from nominations of home-town organizations. Conshohocken Woman's Club sponsored Dr. Shoemaker's application.

Bureau of Town and Country

*Hollywood Community House**

When the kindergarten children entered the little house at Hollywood, we were greeted with the announcement that we had water—cool, clear water. In a noisy fashion, we scrambled back to the lovely sink (purchased by the Kindergarten Mothers' Club back in '42 when war restrictions were beginning to be felt). But as we turned the spigot, a silence, close to ecstasy, claimed every wee person. The big person looked down into the most glowing faces she had ever beheld—and fought back tears—the children just wouldn't have understood tears. God was very, very near. Then reality reclaimed us, so we sang about water, prayed about water, and had drinks out of "dish cups." Beverly's curls, caught by the apron string and the sunlight, let her seem angelic as she stood on the peg table stool, drying dishes for the first time in her life. "My mama says I'll break them. Can I put them away, too?"

In another hour the Nature Club was having its weekly meeting. A bouquet of forced forsythia had been grabbed up from Blodgett Community House with the thrilling thought: "Why, we can put water in the vase out at Hollywood!" After dues had been collected, the leader said: "Girls, this is one of the happiest days of my life and I'm eager to share its joy with you. Close your eyes and tell me what you hear." Picking up the vase in a roundabout route to the sink, she turned the faucet and seemingly in one voice the shout went up: "Water!" "Now we can wash our hands!" "And we can get a drink!" "Now we can have clay, and plant bulbs, and make things!" Amid the excitement that late afternoon, two of the little girls sat down to write these lines:

Water is needed every day
Even more than we can say;
For tiny children at their play
And working men upon their way.
For water we pray when the day is long,
For water we pray when the want is strong.
God has sent us this precious thing—
To you, what does it *really* mean?

The worker has asked herself that question over and over since. To her it means the sharing of friends—else we should not have water now.

—Edith Roher

China

East China Conference—The tenth annual meeting of the Woman's Society of Christian Service of the East China Conference was held at the Moore Memorial Church in Shanghai, April 20-23.

Because of lack of space and other difficulties, only one delegate was invited from each society. When the roll was called, forty delegates and twenty conference officers were present to represent the ninety-one auxiliaries, sixty-four of which are adult. (Most of those for young people and children, because they were in schools, have been stopped temporarily, but are being reorganized in the churches or made part of the church-school program.) The reports were very thrilling. The majority of the delegates were from the larger places, but several were from small, country societies. The one from Sing Zang, where they have built the new church this year and where we had hoped to have our meeting, was the little boat woman who takes her boat around every Sunday and brings a whole group to church. She and the old lady who came with her wore their little country bonnets and enjoyed every minute of the meeting. On the last night of testimony, she took

(*Continued on page 38*)

* Hollywood Community House is several miles from Blodgett Community Center, Hazleton, Pennsylvania.

World Federation of Methodist Women

Prayer from the Unit in Germany

O God, our eternal King, we humbly bow before Thee and adore Thee in gratitude and devotion. In the past years of turmoil, hardship, and tribulation, we appealed to Thee for guidance, for comfort, and never didst Thou turn away Thy face or withdraw Thy mercy. Thou hast revealed Thy immutable presence and love to us, and we have come to know Thee as the rock that stands firm in a shaken world. Grant us Thy strength and faith to overcome hatred, to endure suffering, and to help our neighbors; through the light within, to follow the path that leads to freedom and peace.

We confess our sins and ask Thy forgiveness for our shortcomings. Grant our leaders Thy spirit, wisdom, faith, and love to lead the nation back to the right way that Thy will may be done in our country. Bless the occupation armies and let them come to an understanding with each other that harmony and Christian fellowship may reign among leaders and governments.

We pray for the countries that still suffer from war. Help their people to be steadfast. We beseech Thy loving care for the many war orphans.

We thank Thee for the increase of children in Sunday schools and the growing interest in true Christian education. Strengthen the missionaries.

Heavenly Father, we remember the innumerable prisoners of war, the displaced persons, the refugees, and those in concentration camps. If they are alive, draw near to them that they may feel Thy presence. Strengthen their will and give them patience; turn their misery into victory.

And whatever may come in our life of distress, famine, peril—let all this drive us nearer to the goal. In Christ's name. Amen.

* * *

"In spite of financial difficulties, our Methodist women are not discouraged or unwilling to work," writes Mrs. Ernest Scholz.

Is Politics Your Job?

By BABETTE RANSOHOFF

HAVE you asked yourself, "What does the coming election mean to me?" Have you thought of November 7 as something more than that day on which you must try to remember to go to the polls? Have you thought of the importance of that day in terms of what the results will mean to you as a citizen, whether as a parent, a consumer, a producer, or just a tax payer?

Several months ago the Woman's Division of Christian Service launched "The National Citizens' Roll Call of Methodist Women." The purpose of this program is to make Methodist women more aware of their responsibilities as full-time citizens. The purpose is to have fewer women armchair citizens. The leaders who developed the program felt that although every woman is not in a position to give the necessary amount of time to active political activity, there is a minimum that can be expected of everyone, namely, that every Methodist woman be registered for the coming elections.

The Constitution of the United States established a representative form of government, and it is through our elected officials that we have our voice in government. That is why it is so important that we put the best people in office to represent us. Did you have anything to say about who was nominated by your party for mayor of your town, for House of Representatives, for the United States Senate, or for your state legislature? Are you enrolled in a party so that you can have a voice in the choice your party makes? Or are you an Independent, having to wait until November 7 to choose between two candidates who have been picked for you by people who ARE enrolled in a party?

THE POWER TO NOMINATE IS AS IMPORTANT AS THE POWER TO ELECT. The American political system calls for party responsibility. If you have remained outside a party, you have had nothing to say about the candidates who have been nominated for office. It is too late, for this election, to do more than vote your choice, but it is never too early to start thinking and working toward the next election.

As an individual, there are several things which you can and should do before November 7. First of all, you should find out who the candidates are; what kind of record they have made if they have held office, what their innnate qualifications are as individuals. This information can be obtained by reading your papers, listening to the candidates when they broadcast, by going to party headquarters for information, and by studying the Candidates' Information published by your local League of Women Voters. If you are an Independent, when you have decided on your candidates, call your local party headquarters or the candidates themselves, and offer your services. If you belong to a party, and approve your party slate, offer your services. Do not wait to be asked, because that rarely happens. If there is a job for you, it will not be glamorous, but all of the chores connected with "getting out the vote" can add up to final victory for your candidate. Above all, talk to your neighbors, friends, and family and be sure they go to the polls. Remember, EVERY VOTE COUNTS!

After the election is over and you have rested from some good, hard work for your candidates, take stock on how much more effective you can be at your next local election. The recent publication of the Woman's Division of Christian Service, "Where Does Christian Citizenship Start?" * mentions several publications that will help you know how to be a full-time citizen, politically. And these are times that need all the emphasis that you can give, so that politics, by becoming YOUR business, can secure for all of us the best possible government on all levels. Among the publications mentioned in the pamphlet is a political quiz published by the League of Women Voters, called "What's the U. S. to You?" Around that can be developed a program that is fun and that provides one way that you and your group can respond to the "National Citizens' Roll Call." Here are sixteen questions basic to your understanding of how to participate. When you know these answers, you will know how your party works; and then you can determine how best you can serve with the time you have to contribute. You might ask yourself, "Does politics really need me?" The answer is, "Yes," but that does not mean that you have to have the prestige of Eleanor Roosevelt, the glamour of Helen Gahagan Douglas and Clare Booth Luce, or the experience of United States Senator Margaret Chase Smith. It does mean, however, that you are needed to see that good people run for the local school board, the Welfare Commission, the Recreation Board, the Appropriating Board; and that people of integrity serve on your local and county party committees.

Party politics starts in your local precinct—there is where YOU, as an individual, can do your part to see that we maintain "government of, by, and for the people."

Why not order these stickers to help publicize *your local* National Citizens' Roll Call of Methodist Women? Literature Headquarters. Free for postage.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices. 3 cents; 12 for 25 cents; 100 for $1.75.

THELMA STEVENS, *Executive Secretary*

Information and Action

To Local Secretaries of Christian Social Relations and Local Church Activities—

Dear Friends:

November, "World Fellowship Month," is the last month of the second quarter of our fiscal year, this crucial year in the world's history. Christians around the world have been alerted to the gravity of the conflict of ideas in the minds of men as well as to the dangers of a shooting war on a world-wide basis. Prayer and action to create resources for peace must go hand in hand if the world is to be saved from chaos. Our job in the smallest local church is just as great as in the larger communities. *The total program of our Woman's Society and Wesleyan Service Guild gives us "handles" for action.*

Let us give special attention to the following specific responsibilities:

1. *The box on this page calls your attention to the National Citizens' Roll Call of Methodist Women.* Why not begin at once to get the answers to the questions listed? Remember the *purpose* of the Roll Call—

Every Methodist woman a registered voter.

Every local Woman's Society and Guild working on at least one issue requiring political action.

Every local Woman's Society and Guild studying issues in the coming election.

2. Many of you attended Schools of Missions or Leadership Schools in your conferences and studied the topic, "A Christian's Vocation." You will want to work with your program committee and your secretary of Missionary Education and Service in making careful plans for this very timely study in your local society. One good time to have it might be following the observance of "Church and Economic Life Week," January 21-27, 1951. Order special publicity material for this observance from the Department of Church and Economic Life, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

3. *December 10 is Human Rights Day.* The July-August issue of THE METHODIST WOMAN gave you suggestions for observance of this day. Why not also use this important date as a time for presenting to your local church library, or your high school, or near-by college, or other community agency, a copy of the new book, *States' Laws on Race and Color,* by Pauli Murray? * (Price, $4.00, Literature Headquarters.) A set of the three *charts* on Segregation Laws and States' Civil Rights should also be secured. (Price, 50 cents, Literature Headquarters.)

We should like to call attention to a correction on page 28 of the October issue. The line preceding the section on "International Affairs" should have referred to *anti-communist nations* instead of *anti-democratic nations.*

Let us join with Christians around the world who are praying for peace, and let us act with courage and conviction to make that peace possible.

Sincerely,

THELMA STEVENS
ELEANOR NEFF CURRY
DOROTHY WEBER

Secretaries of the Department of Christian Social Relations and Local Church Activities

National Citizens' Roll Call of Methodist Women

Mail the following *Report of Progress* for the second quarter to your district secretary of Christian Social Relations and Local Church Activities by December 1 as a part of your regular quarterly report. Attach *"an extra sheet"* to your report as directed in question 9 of your report blank. Answer the following questions (Work with the secretary of Status of Women in getting the information.):

1. Have you *started* the campaign in your local church to make "every Methodist woman a registered voter"?

2. No. of women members in your church ————; No. registered voters ————; No. voting in November election ————.

3. No. of leaflets entitled "Where Does Christian Citizenship Start?" (Price, $1.75 per 100 at Literature Headquarters) distributed in your local church ————.

4. Have you secured and distributed the National Citizens' Roll Call "stickers" for use on automobiles, in windows, and other conspicuous places? (Free for postage in quantity lots from Literature Headquarters) ————. No. used to date ————.

Note: District, conference, and jurisdiction secretaries should use an additional sheet to summarize the above answers.

* Watch back cover of THE METHODIST WOMAN for release date.

International Cooperation

By MRS. CLIFFORD A. BENDER

Official Observer for the Woman's Division of Christian Service at the United Nations

The United Nations Finds Some Answers for the Children, the Handicapped, and the Aged

An exhilarating realization of what international cooperation could really mean comes to almost everyone who stands beside the circle of fifty-nine flags at the United Nations, but that realization is constantly reinforced for those who follow the various activities of the United Nations closely enough to see what is being done in particular fields of work. There is nothing particularly exciting about the bare statement that the Social Commission of the United Nations met this spring and dealt with all the items on its agenda, and yet if one stops to think of the people and needs behind those agenda items, one realizes that something happened there that may well make differences in the life of the world for generations to come. What happened? Simply this—the 600,000,000 of the world's children who suffer from hunger, who lack medical care and education, and who are in need of social protection had laid their problems at the United Nation's door; the millions of aged people of the world who have no one to turn to had come seeking help; the considerable per cent of the world's population that is physically handicapped had come with its mental and physical needs; the victims of intolerable rural conditions and the victims of intolerable city slums had come with a plea for a better life—and each group had found relief and grounds for hope in the action of the Social Commission.

The pleas of the world's children had been answered first with concrete relief in the shape of the continuance of the United Nation's Children's Emergency Fund which has already saved the lives of millions of children by bringing them food and shelter and medical care. Then, once the immediate emergency had been provided for, the Social Commission turned its attention to making sure that we take measures to prevent other children from being brought to the plight that these were in.

In order to provide real protection for children they formulated a *Declaration of the Rights of the Child* which it hopes to have adopted by the General Assembly so that it can become a world standard of conduct toward children. In it men and women as well as governments are called upon to see that all the principles deemed necessary as special safeguards for the welfare of children are applied to all children of the world without discrimination. Some of these principles are that the child shall, under all circumstances, be among the first to receive protection and relief and that he must be protected against exploitation as well as any practice that may foster racial discrimination or hatred.

Among the rights to be guaranteed to him are the right to a free education, free medical services, and the right to a name and a nationality. Special care, says the Declaration, shall be provided for the handicapped child, and every child shall be given the means to enable him to develop in a healthy and normal manner and in conditions of freedom and dignity.

Next, the Commission had set up a program of research and action directed toward better conditions for old people. Another session had set up a system of advisory services, information centers, and other concrete helps for the handicapped including the blind. A pilot project which would show governments and private agencies how they could help the blind to educate themselves for independent living was worked out for Asia. And after many such concrete services had been planned, the Social Commission adopted a resolution which said that "every handicapped person has the right to an opportunity to rehabilitate himself and achieve a useful and satisfying life."

Concrete projects too numerous to list here were adopted to improve social services everywhere, to train additional badly needed social workers, to deal with juvenile delinquency, to improve the plight of migrants who find themselves stranded with no prospect of assistance in alien countries, to help stateless persons who are without the basic protection of a nationality, and to establish a Far Eastern Bureau to deal with the traffic in persons. Urban and rural problems each received its share of planning and help. Basic framework was laid for the kind of equalization of opportunity that must come before we have a really safe and secure world. To those who followed that particular session, it seemed as if something unique had happened. And yet, actually, what they had witnessed in those five weeks while the Social Commission met was just a segment of the ordinary everyday routine work of the United Nations. As each Commission, Council, Organization, or sub-Commission adjourns, another comes to take its turn. Just as the fifty-nine flags are raised every sunny day to fly together, so the work program of the United Nations goes forward day by day, quietly creating the basis for a safer, more wonderful world that we can have, if we want it badly enough to work for it!

All Action Is Local

CENTRAL NEW YORK CONFERENCE

The Woman's Society of Christian Service of The Methodist Church of Penn Yan, New York, held an International Banquet on May 11, which was considered one of the finest affairs it has ever had. Its twofold purpose was to raise money and to bring about a better understanding of people of other nations. The keynote which the chairman desired to have expressed by the various details was that peoples of other countries are individuals, and not merely members of a different nationality and subjects of a different form of government.

The original plan called for twenty tables, each seating ten, and each representing some country; reservations to be made by tickets sold in advance, the purchaser having the privilege, as far as possible, of choosing a place at some particular table. These reservations were so quickly taken and requests for more sent in, that tables were added so that 250 were seated for the one serving.

Each table had a hostess and an assistant hostess, who dressed as far as might be in the costume of the country represented. Some of the hostesses were natives of the country they represented, and the costumes they wore were valuable heirlooms of their families. Each hostess was responsible for the decorations of her table, and curios and art objects from said country were largely used.

The main courses of the menu were American and were served to all; but the dessert, prepared by each hostess for her table, was distinctive of her country and was served by her at the table. For example, Sweden's table served snow pudding and Swedish pastry; China's, almond cakes; England's, a fancy English pudding called "trifle" (it was really very substantial); African countries', various fruits.

The mimeographed programs had covers differing for each table; these covers being made of construction paper, decorated with a replica of the flag of the country represented.

The program given during and after the meal consisted of well-known songs of other nations sung in unison by all; talks on "What We Do in Our Country" by several foreign students of near-by Keuka College; several well-rendered piano solos by a newly arrived sixteen-year-old boy from Holland; songs by a Chinese girl; folk songs by a native Czechoslovakian; and a keynote address by Dean Louise Heath of Keuka College.

NORTH IOWA CONFERENCE

Methodist women in Cedar Rapids were active in the promotion of a United Nations booth, October 17-24, which was sponsored by the United Council of Church Women. The booth was located in a large department store and was very colorful with flags of all nations, and pictures of the work of UNESCO and other specialized agencies of the United Nations were exhibited. Literature related to the accomplishments of the United Nations was distributed to all who were interested. People were given an opportunity to sign the pledge of support to the United Nations, and at least 1,000 signatures were received and sent to the United Nations Headquarters. One of the encouraging results that came out of the interest generated by this United Nations booth was a request from an eleventh-grade history class of a near-by town for any material we had on the United Nations or information as to where materials could be ordered. This was a real thrill, for this particular school had never shown the slightest interest in the United Nations.

SOUTHERN CALIFORNIA-ARIZONA

"It was dusk and somewhat foggy in front of our church as I watched the evening begin.

"A couple came to the Sunday-school entrance of our church. Not many months ago, this same couple in a Displaced Persons camp near Ventura, California, did not know what was to become of themselves! An injured hand was keeping Mr. X from his work, and his wife had had a heart attack. Mr. X was strong, kindly, and helpful; but what could a Greek Orthodox Russian engineer do in this difficulty as a refugee, by choice, from his former home and country.

"Our church had wanted and needed a full-time church engineer, because with the new plant, radiant heat, numerous boilers and more rooms needing care, a full-time custodian was necessary. Through contacts with personnel in the Santa Monica Council of Church Women, this very deserving, worthy, qualified couple was found. The manner of Mr. X and his efforts to do his job well are proving his worth.

"We need to remember, in connection with some of the Displaced Persons, that many did not have sufficient food to enable them to do all they really wish to do! As one who knows said, 'Have patience with us; we will do more when we have more vitality.' Our Woman's Society is planning a real and an abundant Christmas for our new friends, Mr. and Mrs. X. The women of our church will certainly enjoy their own Christmas more, knowing that two worthy and deserving people have been made to feel a part of church and community life.

NOW AVAILABLE

A Christian's Primer of the United Nations. **Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio or Distributing Offices. Price, 25 cents.**

Record of the 81st Congress

(Continued from the October issue of THE METHODIST WOMAN)

As indicated in last month's issue, there were both achievements and setbacks in the 81st Congress. Signs of progress toward a fuller and more abundant life are evident in the enactment of domestic legislation having to do with minimum wage, housing, social security, displaced persons, and the hospital construction program. Most education, health, and civil rights proposals failed to secure full approval in both houses. The score on international measures* was discussed in THE METHODIST WOMAN for October, while this issue deals with domestic affairs.

Social and Economic Welfare

Housing: The National Housing Act of 1949, approved by Congress during the first session, provides for a program of 810,000 urban and rural *public housing* units, slum clearance, farm housing, and housing research. Opponents, however, have continued to wage a bitter and sometimes successful campaign persuading local communities to reject a public housing campaign. And in July, in an effort to conserve materials for defense purposes, the President directed the Housing and Home Finance Agency to cut down its public housing commitments by 20 per cent.

A second bill was passed: the National Housing Act of 1950, which increases mortgage and loan guarantees for *housing for middle-income families.* A major provision, federal guarantees of long-term, low-interest *loans for cooperatives* and other non-profit housing organizations, however, was rejected.

Health: The bill *extending the hospital survey and construction program* was approved.

Liquor Ads: The Senate Interstate Committee refused twice during the past few months to report out the bill which would ban all forms of interstate advertising of alcoholic beverages.

Education: The House rejected the Senate-approved federal aid to education bill and failed to act on any other federal aid to education bill because of the controversy over the use of federal funds for "auxiliary" services, such as bus transportation and textbooks, for pupils in sectarian schools. S.246 permits the states to use funds as they use state and local funds.

Social Security: Congress approved a bill which expands the present social security program. *Coverage* in the federal old-age and survivors insurance program would be extended to about 10 million persons in addition to the 35 million now covered; *benefits* will be raised from 77 to 100 per cent. *Contributions* will be paid on the first $3,600 of income. *Newly covered groups* include certain self-employed persons, and domestic and farm workers employed by the same employer for 24 days and 60 days respectively in a three-month period and earning at least $50 in cash wages. If employers and two-thirds of the *employees of non-profit organizations* wish to participate, such workers will be covered; and state and local employees not covered by another retirement system may be covered.

Also there will be federal aid to states for relief payments to the *permanently and totally disabled,* and increased aid to states requiring help in order to pay more adequate benefits to the *needy, aged, and blind,* and to *dependent children,* and for *rural child welfare.*

Puerto Rico and the Virgin Islands are included in the social security program though not as fully as are the states, Hawaii, and Alaska.

Civil Rights: Although both the Republican and Democratic party platforms included support of *FEPC* legislation outlawing job discrimination on account of race, creed, color, or national origin, the Senate failed this year to muster the necessary 64 votes to limit debate to a reasonable period, on a motion merely to *consider* this bill. The House passed a compromise version, H.R.4453, which would set up a commission with advisory rather than enforcement powers. The House passed an *anti-poll tax bill,* H.R.3199. The Senate Judiciary Committee reported out an *anti-lynching bill,* S.91. *Home Rule in the District of Columbia,* S.1527, was approved by the Senate but pigeonholed by the House District Committee.

The *Statehood for Alaska and Hawaii* bills, H.R.331 and H.R.49, were approved by the House and the Senate Interior and Insular Affairs Committees.

The President signed a bill authorizing a 10-year program of *relief and rehabilitation for the Navajo and Hopi Indians.*

Displaced Persons: The number of displaced persons eligible for admission to the United States was increased, and certain discriminatory features of the 1948 Act were removed.

Minimum Wage: Congress approved a bill raising the minimum hourly wage in interstate commerce from 40 to 75 cents an hour, but excluded many types of employment.

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* Congress restored the *Point Four* appropriation to $26.9 million. This amount, together with the several million dollars for programs already underway, in Latin America, etc., brings the total Point Four appropriation to about $34.5 million. *Foreign Economic Assistance* (Marshall Plan) funds were cut to a total of $2.53 billion. The President has indicated that he will block the granting of the $62.5 million to Franco Spain. An appropriation of $27,450,000 was approved for the U.N. *Arab Refugee Program. Defense appropriations* of about $12 billion were approved in addition to $14.5 billion regular defense appropriation, and an additional $10 billion request for arms is expected shortly.

The first Thanksgiving came from the depths of shared experience, in which sorrow and loss had played the greater part. While we "encourage one another" as societies, we are in times like these aware that individuals too need comfort and sustaining in their personal burden-bearing. To all such, may this be a season of thanksgiving for a God who cares!

ADVANCE CLIPPER

ISSUE 13 NOVEMBER, 1950

The following is an instance of where "they helped each one *her* neighbor." Mrs. Grace Noll Crowell wrote the poem which is given below, at the request of her cousin, Mrs. G. P. Helgeson, Promotion secretary of North Central Jurisdiction. Mrs. Helgeson and the North Central Jurisdiction generously share it with women of the Woman's Society everywhere.

"AND THEY HELPED EACH ONE HIS NEIGHBOR"

Isaiah 41:6

Working as one, the Christians of the earth
Can bring a blessed peace where chaos reigns.
The helpful heart that does a thing of worth
For a friend, or enemy, not only gains
The goodwill and the blessing of that one,
But also Christ's approval, who has said:
"In doing thus for others, ye have done
It unto me—God's own beloved Son."

Encourage one another—let us call
Out words of courage to all those in need;
Let us reach a hand to help them lest they fall
And grow the more disheartened; let us heed
The grave command within the Holy Word:
"Comfort ye my people," saith the Lord.

—Grace Noll Crowell

SUGGESTIONS FOR VISITATION OF "UNORGANIZED" CHURCHES

The following suggestions are for use, as desired, in the visitation of "unorganized" churches. No two situations will be similar. The place of meeting—whether home or church—the personnel of hostess and visitor groups, and the background of the churches concerned will largely determine the best approach to make. In order to meet a variety of situations, material is given here for

1. Devotional use
2. A skit to be given by the visitors, assisted if possible by the hostesses
3. A birthday cake "ritual"

As has been frequently stressed, the approach to each unorganized church will be a combined effort of district Promotion secretary or other officer, the district superintendent, the local pastor, and perhaps the Woman's Society of a neighboring church. If the plans are largely in the hands of the women of the Woman's Society of Christian Service, they may wish to follow some such outline as the following. The "visitors" will of course be responsible for its carrying through.

1. Greetings—introductions
2. *Brief* worship service—using this suggested material, or substituting something of their own choice, locally appropriate. (In any case, keep it brief)
3. Introductory statement about the skit to be given
4. The skit—"Salt of the Earth"
5. A *brief* statement about the work of the Woman's Society, touching on its purpose, four Advance Goals, and what constitutes membership. If women are ready to organize, take definite steps but do not press this unduly
6. Closing hymn—from list suggested, or otherwise
7. Birthday celebration, with cake and candle-lighting
8. A social hour following, if wished

DEVOTIONAL MATERIAL

We Love Thy Church, O God!—A Scripture anthology for the local church.

Where two or three are gathered together in my name, there am I in the midst of them. (*Matthew 18:20*)

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (*John 15:16*)

Lift up your eyes and look on the fields; for they are white already to harvest. (*John 4:35*)

My Father worketh hitherto, and I work. (*John 5:17*)

So built we . . . for the people had a mind to work. (*Nehemiah 4:6*)

I was glad when they said unto me, Let us go into the house of the Lord. (*Psalms 122:1*)

Except the Lord build the house, they labor in vain that build it. (*Psalms 127:1*)

Strength and beauty are in his sanctuary. (*Psalms 96:6*)

Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. (*Psalms 90:17*)

We are labourers together with God: ye are God's husbandry, ye are God's building. (*I Corinthians 3:9*)

Ye are the body of Christ, and members in particular. (*I Corinthians 12:27*)

Every one members one of another. Having then gifts differing according to the grace that is given to us. (*Romans 12:5, 6*)

Ye are the light of the world. (*Matthew 5:14*)

Ye are the salt of the earth. (*Matthew 5:13*)

PRAYER FOR SERVICE

"Send us, O God, as thy messengers to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have visited, to the fallen whom none have lifted, to the bereaved whom none have comforted. Kindle thy flame on the altars of our hearts, that others may be warmed thereby; cause thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their need; through Jesus Christ our Lord. Amen." (*The Book of Worship for Church and Home,* The Methodist Publishing House. Page 348, *Prayer For Service.*)

HYMNS RELATED TO THE GENERAL THEME

(Numbers refer to *The Methodist Hymnal*)

"Hark, the Voice of Jesus Calling"—No. 288

"Forth in Thy Name, O Lord, I Go"—No. 290

"Work, for the Night Is Coming"—No. 293

"Lord of the Living Harvest" (verses 1 and 2 only)—No. 401

"Christ's Life Our Code"—No. 331

BIRTHDAY CAKE SUGGESTIONS

As in the case of the Chain Visitation, a cake may be taken by the visitors, and the candles on it lighted by the hostesses. Since in the case of "unorganizeds" there will be no past achievements within the society's history to be recognized, it may be well to have five candles only on the cake—one for each of the four Advance Goals and One To Grow On. The hostesses will need to be given an opportunity beforehand to familiarize themselves with the words to be read following the lighting of each candle, this being the part they will take. It will be more effective if the Mistress of Ceremonies announces before the lighting of each candle, "Membership," "Education," etc., before the response is given.

1. *MEMBERSHIP*

   The light of this first candle is symbolic of the flaming purpose kindled in our hearts, to serve worthily and joyously in the fellowship of the Woman's Society of Christian Service.

2. *EDUCATION*

   "Let knowledge grow from more to more." Even as this second candle doubles the light shed, so may we as well-informed women double our effectiveness in service.

3. *RECRUITING*

   Let us pass on the light—like the torchbearers of old—helping youth to meet the challenge of full-time Christian service; and making possible clearer vision for ourselves.

4. *GIVING*

   Gold is the symbol of our material gifts; and golden is this flame that marks our purpose to share what God has shared with us, with those who need our help.

5. *ONE TO GROW ON*

   Growth is God's law. Help us to carry through
   In each day's task, as He would have us do—
   More greatly loving: walking in Christ's way;
   Some new truth learning, each God-given day:
   Sharing our all in glory of His Name:
   Our lives the candle, and His love the flame.

Salt of the Earth

By MAUDE WHITE HARDIE

In the following skit it is planned that the visiting women take the parts of Mrs. A and Mrs. B, with help from the hostesses, who may impersonate Mrs. X, Mrs. Y, and Mrs. Z in the second scene. If local circumstances make this impossible, Mrs. A may transpose the speaking parts of these three women, and give them as though she is quoting them. Or, the visiting group may be enlarged, and take all the speaking parts. It will have more interest, however, for both groups if it can be given as planned.

TIME: the present.

PLACE: Living room in the home of Mrs. A.

CHARACTERS: Mrs. A, Mrs. X, Mrs. Y, Mrs. Z, active members of Four Corners Church, where there is no Woman's Society of Christian Service.

Mrs. B, district Promotion secretary of the Woman's Society of Christian Service. She lives in a near-by town.

(There need be no special arrangement of chairs. Mrs. A and Mrs. B should be seated as far apart as possible, in the first scene, and go through the motions of a telephone conversation. In Scene 2, Mrs. A, Mrs. X, Mrs. Y, and Mrs. Z should be seated near each other.)

SCENE 1

Mrs. A (talking on imaginary phone): Hi there! What do you suppose?

Mrs. B (answering from other end of imaginary line): Knowing you, it's hard to say. But you sound as though it's good news, so I won't be looking for the state police or the fire engines.

Mrs. A (vigorously): I have just seen my duty; and the doing of it depends partly on you. Are you busy? Can you talk?

Mrs. B: I'm busy. But I can always talk—or mostly listen, where you're concerned. I'll be driving past your house this afternoon, though. Do you want to say it now, or shall I stop in? Only, it better be good if I take that much time out.

Mrs. A: It *is* good. You'll say so, too. Yes, stop in. And I'll have the salt-of-the-earth of Four Corners Church here to meet you when you come.

(Both ring off. Mrs. B leaves room. Mrs. A seats herself near Mrs. X, Mrs. Y, and Mrs. Z.)

SCENE 2

(Mrs. B appears in doorway and is greeted by Mrs. A who informally introduces the others: Mrs. X, Mrs. Y, and Mrs. Z.)

Mrs. B (sitting down, but resisting efforts to take her wraps and make her more comfortable): I can't stay long; Tom's going to meet me at the crossroad. So tell me quick. You look as pleased with yourself as the cat that's eaten the canary.

Mrs. A (in serious mood): All right, I'll make it as short as I can. But this is important for all of us, and for you. Your high moment as district Promotion secretary of the Woman's Society of Christian Service is at hand. And it's going to take some explaining to show how it came about.

Well! Yesterday—Sunday—at breakfast, Jim started complaining about the salt, this modern kind that's doctored up to make it pour. He said there wasn't any taste to it, and what was the good of eating an egg that way? Then Rob, dear patient man, said he guessed that was the trouble with the oatmeal. He thought I'd left out the salt and he didn't want to say anything, but it was certainly not appealing. (And being a good Scot, Rob likes his oatmeal.) I calmed them down, telling them about the old fairy tale poem we used to recite. You know, "Dear father, they lack salt" being the climax. Then we began our morning reading, and WHAT was it about but Lot's wife? How she kept looking back to the old way of life—couldn't face the new and unknown—and was a symbol for people who lose their usefulness and life's opportunity rather than make a change.

By that time we were getting salt-conscious. Well, we reached church, and there on the bulletin board was the pastor's sermon topic, "Ye are the Salt of the Earth." He had a well-alerted trio in our pew; and it was most interesting. You all heard him *(turning to Mrs. X, Mrs. Y, and Mrs. Z)*, you tell what he said about salt, in Jesus' time.

Mrs. X (speaking slowly and clearly): He said they sprinkled it in the oil they put in their lamps to make the light shine brighter for people near and farther away.

Mrs. Y: And he said it was a great purifier, to prevent stagnation and decay.

Mrs. Z: And—just as it does now—it added zest and brought out flavor in what would otherwise have been insipid and monotonous.

Mrs. B (with interest and sympathy): And then I imagine maybe he told you that in all those ways, *you* were to be the salt of the earth?

Mrs. A: That's right! And somehow it came to

me with new meaning. We church women who do so much of the work get told often that we're the salt of the earth. We accept it complacently as a nice tribute, or maybe as a build-up for what they want us to do next! But mostly we just go on in the old way—good in itself, but not exactly growing, or going forward. Maybe a bit like Lot's wife? Though we wouldn't thank anybody else to say it. This was a challenge, and I couldn't get it out of my mind—something for the whole earth.

Mrs. X, Mrs. Y, and Mrs. Z (nodding agreement): We felt that way, too.

Mrs. B (leaning forward eagerly): And that *something* is—

Mrs. A: You've guessed it. We want to organize as a Woman's Society of Christian Service.

Mrs. X (shyly, but with determination): I've always wanted to be a part of something big—even if only a little part.

Mrs. Y: And I want to know more about what's going on. I want to know the answers when the children ask why America has food to waste while China is starving—and why we have wars when Christ came nineteen hundred years ago to teach peace.

Mrs. Z: And I feel so responsible for advising my Sunday-school class: about how to be truly Christian in the jobs they have to take; and whether they should try to go to college when their parents can't afford it; and why Four Corners Church has never had anyone go into the ministry, or deaconess service, or to the mission field.

Mrs. A (with vigor): So—I didn't even wait for your coming. I phoned the pastor this morning and asked him to meet you and us as soon as you both could plan for it, and help us organize. And he will. He says he's just as anxious as we are for *this* salt not to lose its savour before it gets into action and fulfills its purpose for the whole earth!

The end

THE FOLLOWING DISTRICTS ARE 100 PER CENT ORGANIZED AND HAVE NOT BEEN PREVIOUSLY LISTED

Florida Conference, Jacksonville District, Southeastern Jurisdiction

North Carolina Conference, Rocky Mountain District

Central Texas Conference, Fort Dodge District

Northwest Texas Conference, Clarendon District

Southwest Texas Conference, Corpus Christi, McAllen, Kerrvile, and San Angelo Districts

(Correction: Wabash District, 100 per cent organized, is in *North Indiana*, not *Indiana* Conference as listed in the July-August Clipper.)

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society.

Listing is by *conferences.*

Baltimore:
***Washington District*—Araby (Urbana), Central (New Market), Lingamore, Forest Grove**

Central New York:
***Geneva District*—Benton, Ovid, Locke, Yatesville**

Central Pennsylvania:
***Sunbury District*—Greenwood, Ikelers (Millville)**

Erie:
***Brookville District*—Hill City, Pine City**
***Meadville District*—Espyville, Enterprise, Guys Mills**

Northern New York:
***Ontario District*—Mt. Pleasant, Peats Corners (Black River)**

Peninsula:
***Salisbury District*—Rockawalkin, Maryland**

Pittsburgh:
***McKeesport District*—Lycippus**

West Virginia:
***Fairmont District*—Barrackville**

Wyoming:
***Scranton District*—Franklin Valley**

South Carolina:
***Sumter District*—Ashland**

Western North Carolina:
***Charlotte District*—Marvin (Pineville)**

Detroit:
***Flint District*—Otter Lake, Gaines**
***Marquette District*—Germfask, Soo Algonquin, Bark River, Champion, Escanaba Central**
***Port Huron District*—Red Man, Custer, Speaker, Port Sanilac**

Indiana:
***New Albany District*—Embury, Highland, Ames Chapel**
***Rushville District*—Old Union, Pleasant Hill**
***Vincennes District*—Graysville charge (five churches completely organized—every woman in all five churches a member)**

Michigan:
***Big Rapids District*—Ashley, Hope, Middle Branch, North Star, Sethton, West Grout**

North Indiana:
***Warsaw District*—Wayne Center**

Ohio:
***Lima District*—Bloom Center**

North Arkansas:
***Paragould District*—Shugtown**

North Texas:
***McKinney District*—Fanny Harrington Chapel**
***Sherman District*—two (no names given)**
***Sulphur Springs District*—Cumby**

Northwest Texas:
***Plainview District*—Monument Lake**

St. Louis:
***Farmington District*—New Hope, Arnold (Missouri)**

Colorado:
***Greeley District*—Hillrose Spanish, Wray**
***Pueblo District*—Beulah**

The Three Marys of Japan

MANY requests come from Guilds for dramatic materials, but few that seem to meet the specific needs are available.

There is, however, a wealth of material on the work of Guild and other missionaries of the Woman's Division appearing monthly in THE METHODIST WOMAN and WORLD OUTLOOK. Since the list of vocations and avocations, compiled for the Cleveland Guild Weekend, includes teachers of drama, public speech, etc., why do not more units prepare their own dialogues, skits, and drama? These might be shared by other units. Perhaps some have been worked out for summer Guild Weekends. Please let the Guild office know if you have experienced one that you would like others to participate in or enjoy as an observer.

"The Three Marys of Japan" was prepared by the chairman of the committee on world brotherhood, Mrs. Winifred Medley Schuler, of the Haven Wesleyan Service Guild in Philadelphia, and given by this unit at a district Guild meeting. Much of the material was taken from the May, 1949, issue of THE METHDIST WOMAN. Miss Mildred Anne Paine says it is excellent.

CHARACTERS:

Mary of the Past

Mary of the Present

Mary of the Future (can be a child)

Hope wears white robe and carries a torch. The Three Marys wear Japanese costumes.

Reader: We present to you an allegory, "The Three Marys of Japan," Mary of the Past, Mary of the Present, and Mary of the Future. Each of these characters is going to tell you of Japan in her generation.

Mary of the Past: I am Mary of the Past. My work is to keep my family happy. I have no other outlook than the four walls of our home. I do go to the temple to pray. Once when I wanted children, only girls came to our home. I prayed to Buddha to turn my husband's wrath from me and to bless me with sons, but Buddha heard me not. I prayed again asking for ease from the loneliness of my life, but that ease did not come. I have no one to talk to or confide in; my life is empty, my life is useless.

I serve only my husband and his household. To him I am no more than the serving girl. I have no part in the government of my country. I sometimes wonder if there is a better life than this? Shall my daughters who come after me live a better life than I? Or will they, too, know only humiliation and defeat? Will suicide be their only answer as it is mine?

Mary of the Present: I am Mary of the Present. The defeat, the surrender, the occupation, and the first stages of rehabilitation seem little short of a miracle.

The defeat was accomplished without the horrors of invasion, yet it was thorough. Although the surrender was unconditional, still it was implemented under the aegis of mutual responsibility and honor. The occupation now in its fourth year has broken all records for its continued acceptance by a conquered people.

Japan's losses have proved to be not irreparable. The roads, bridges, power installations were not destroyed outside the urban areas.

The general physical condition of the people is steadily improving. There is less of emaciation and fatigue than previously. Clothing shows decided betterment. Travel conditions are on the mend. The housing conditions, while bad enough, register some moderation. The morale of my people has not been broken. There is still the will to survive and to rebuild.

Our textbooks were censored, even designs on postage stamps went through the process of judgment. The execution of national figures dramatically terminated the long-drawn-out war crimes trials. Other changes have been of a more constructive character: new land reforms whereby no one may own more than he can till. Coeducation is being established. The franchise has been granted to women. The standard of living is now nearer that of her neighbors than it has been for a century.

Reader: Japan of the Present isn't in such a plight that her future should be viewed with alarm. Still, let us see what the future holds through the eyes of Mary of the Future.

Mary of the Future: I am Mary of the Future. And now the future looms ahead. Although the horizon has been dim, I begin to see the

light of day for a new Japan. There is much yet to be done by missionary agencies in Japan. The Christian Church must further enlighten us with well-planned radio and television programs and with well-planned literature. I see these accomplishments on the horizon. No more do we walk in the darkness of Buddhism and Shintoism. Where Buddhist bells once boomed out their low, measured tones, the Christian bell peals an ever-deepening message of new life through Christ. Men, women, and children have found and are preaching the Christian way of life.

Where we once prayed and worshiped Buddha, many of us worship and glorify Christ. Where we were down deep in the valley of despair, we are now atop the lofty mountain of hope, with arms outstretched and head and heart lifted to the one God of all peoples.

(*Here Hope appears and stands behind Mary of the Future.*)

Reader: With hope in our hearts, we are working together toward the time when Japan and all the countries of the world have but one God. Then the entire earth will cry out together: "Glory to God in the highest and on earth, peace, goodwill toward men."

DEAR MARION:

It has occurred to me that the Guild members all over the country might be interested in the publicity contest which is being carried on in the Northeastern Jurisdiction.

The prize is a beautiful seven-branch brass candelabra, which was graciously donated by Miss Evaline L. Korn, Woman's Society of Christian Service Promotion secretary for New York Conference. It will go to the Guild in the Northeastern Jurisdiction which has the best publicity scrapbook for the period January 1, 1950, to June 30, 1950. That Guild will keep it until the next contest period is over and another winner is announced. A Guild must win the candelabra three times in order to keep it.

This candelabra is suitable for installation and pledge services, and will be effective in worship centers at many Guild meetings.

The contest is being conducted on an elimination basis. That is, the scrapbooks go first to the district secretary for judging by the district Guild committee. The best scrapbook in the district goes to the conference Guild secretary for judging by the conference Guild committee. The best in the conference goes to the jurisdiction secretary for judging by the jurisdiction contest committee. One of the judges on this contest committee is a publicity expert.

It is hard to predict the outcome of our contest in these first stages. Some of the scrapbooks already submitted show much ingenuity and indicate that the publicity chairmen take their duties seriously.

Several Guilds have succeeded in securing radio announcements of meetings and special events.

To count as publicity, the item submitted must have been printed in some organ designed to reach the public: i.e., pew bulletin, local newspaper, the parish paper, conference newsletter, *The Christian Advocate,* and the Wesleyan Service Guild must be mentioned. The same is true of a photograph. It must have been reproduced somewhere, and the caption must mention Wesleyan Service Guild.

In other words, there is a great deal of difference between a publicity scrapbook and a Guild scrapbook. A Guild scrapbook includes many things which are good to keep, but are not publicity, i.e., favors, place cards, snapshots, programs, etc.

There are many results of a contest such as this. It is necessary to have a program worth publicizing to get publicity. Good publicity is sure to attract new members. We feel that encouraging a healthy spirit of competition will stimulate Guild activity throughout the jurisdiction.

We feel, too, that our prize helps to emphasize the plus we have over all other organizations for employed women—a spiritual life emphasis.

Sincerely,

Eleanor L. Clarke

Mrs. Glenn Randall Phillips (left) and Bishop Phillips at the dedication

HOSPITAL UNIT

Furnished in honor of Bishop and Mrs. Glenn Randall Phillips

by the

WESLEYAN SERVICE GUILD

First Methodist Church of Hollywood

ONE suite of rooms at the new Frances DePauw Home, Los Angeles, bears the above inscription on a bronze plaque. Formal dedication was made on Saturday, July 8, by Bishop Phillips, when he and Mrs. Phillips were in Los Angeles for the marriage of their son, the Rev. Randall C. Phillips and Miss Donna Urey on July 6. The Wesleyan Service Guild group took advantage of their presence to dedicate the unit.

The project grew out of the need as it presented itself to Mrs. May Oneal, a registered nurse and member of the Guild who has served as volunteer nurse one evening a week for the past year. Since April, $800 has been raised to provide two hospital beds, two bedside units, lamps, chairs, rugs, medical cabinet, and other items.

Mrs. Oneal, chairman of the committee, presided at the meeting. Miss Carol Gibby, president of the Guild and member of the Frances DePauw staff, brought greetings and made the formal presentation. Mrs. Estella Howard, superintendent, told of early beginnings and plans for the future and accepted the gift. Miss Yolanda Gonzales sang several numbers.

Guild Notes

New Members: "Have you a welcoming committee serving each Sunday at your Sunday morning worship service? Do you have 'guest nights'? Slogans:

" 'Be an Andrew'

" 'Each one win one'

" 'To have and to hold'

"Each Guild member has her own friends whom she can touch when someone else might not succeed. For instance, in our Guild we had prospects whom people said would never join. A teacher who was a good friend of three teachers and a young businesswoman invited them to our meeting. Later I called them and they said they would like to join. Already they are taking an active part in the work.

"I think the membership chairman should be an enthusiastic person. When we invite a prospective member to a meeting, someone should call for her and see that she meets everyone and is made to feel at home and wanted, not only for the first meeting, but until she feels she is really a part of the organization."

Publicity: Do you make use of your newspapers, church bulletins, postal cards, and so on for special occasions? For regular monthly meetings?

Do you publicize programs and events well in advance of their happening? Then follow through? Newspapers, and even radio stations, are glad to give space and time—*if you have something worth while to promote.* We have—but do our local Guild programs always show we have? Publicity pays—Talk Guild—Be a *doing* Guild!

A clipping from the first page of a Texas newspaper gives names and pictures of the two teachers, one elementary and one high school, each of whom received 250-dollar checks in recognition of being "outstanding teachers exemplifying the highest ideals of the teaching profession."

Each one is a Guild member, one a president, the other a past president.

Guild School of Missions: One conference Guild is having a Guild Weekend School of Missions. Two other conference Guilds are joining in a similar School of Missions.

Credit? Of course! This has been done before. Why not try it in your conference or district? Write the Guild office for details.

Memorials: Several Guilds have been inquiring about memorials. These are designated gifts of fifty dollars each for the retirement and relief of missionaries and deaconesses. Some Guilds are placing a portion of local cultivation funds or special offerings in a Memorial Fund, and when they secure the fifty dollars are sending the money through the regular channels for a memorial to the group thus honored. (Secure *In Honor* from Literature Headquarters, free for postage, and learn about all special memberships.)

Mexico Guilds: "The Guild was founded five years ago in Mexico City by our beloved missionary, Mrs. J. P. Hauser. We have three groups at the present time, numbering about one hundred. Our motive is: 'Serving with Love.'

"We meet each Friday evening from 6:00 to 8:00 o'clock and are trying to reach our four goals. We have raised money to send to Mildred Anne Paine in Tokyo, and for reconstruction of our church in Mexico City.

"We love this organization and hope to have more groups in order to do better work in our different churches and to help more effectively in the kingdom of God."

Guild report at Woman's Society conference meeting: "As Paul journeyed, he met a businesswoman by the name of Lydia. We read in Acts, 'And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come unto my house, and abide there.'

"She was perhaps the first Christian businesswoman; with Paul as her honor guest, her home became the first embassy of the kingdom of God in Europe. Thus today, business offices may become centers for international understanding."

Miss Helen M. Loomis writes from Singapore:

At the new Central Conference of The Methodist Church of Southeastern Asia, considerable time was spent, much of it outside of regular sessions by people who were not regular delegates, on the work of women in Southeastern Asia. Constitution, bylaws, et cetera, were drawn up for the Woman's Society of Christian Service. Unfortunately, there were no women delegates, although annual conference legalities provide for their election.

As members of the Wesleyan Service Guild you will be especially interested to know that I have been asked by several different people about the organization of Guilds here in Asia. It looks as if the time were ripe for at least a few of these organizations, and I hope to be doing something quite definite about the Guild soon.

Miss Helen M. Loomis

Organization and Promotion

MRS. ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section, Division of Education and Cultivation

"RELIGION IN AMERICAN LIFE"

As church women, the members of the Woman's Society of Christian Service are interested in the "Religion in American Life" campaign which is to be conducted during November. Its purpose is twofold:

1. To emphasize the importance of religious institutions in American life, and

2. To urge all Americans to attend the church or synagogue of their choice.

The Advertising Council, which is a public service agency, gives its services in creating and planning all promotional materials (the denominations underwriting the administrative and printing costs). Through the radio, giant billboard posters, car cards, newspaper publicity and religious publications, religion in American life will be emphasized.

To secure results from this nation-wide promotion, the churches, pastors, and members alike must *follow through.* This publicity creates the atmosphere in which it will be easy to urge people to go to church and to give service in the church.

How does this affect the Woman's Society of Christian Service? It's easy to see:

1. We promote the campaign.

2. We call on the *new* church members resulting from the campaign, and interest the women in this arm of the church.

In other words, we promote, we cultivate, we educate for *Christian Service.*

We are the WOMAN'S SOCIETY OF CHRISTIAN SERVICE.

A CHRISTIAN COMMUNITY—THE RURAL CHURCH

Its name *is* RURAL: it is located fifteen miles southwest of Mandan, North Dakota, in the open country. Let Mrs. Lyle Dawson, herself a member, tell the story:

"In December, 1948, our small white frame church burned. Through the following summer our services were held in the parsonage: in October, 1949, we had our first service in our new brick-and-tile church.

"There are seven families in the church. We hired a bricklayer and helper, and a contractor. ALL other labor was given as a gift of love. Our pastor is a carpenter, as is one of the laymen. They gave their full time. Two elderly men, aged seventy to eighty, worked nearly every day. Others, all farmers who had their own work to do, put in every possible spare hour working on the church or hauling materials. The day the forms were put in, several members from a neighboring rural Lutheran church came over to help. The donated labor totaled about 6,000 hours. The women served over a thousand meals to those who worked. One woman boarded the contractor all summer without charge. We received $2,000 from the Board of Missions and Church Extension. Our district superintendent said our church could easily be valued at $25,000.

"Every Methodist woman is a member of our Woman's Society of Christian Service. We have seventeen members, including four women of other denominations and two from Fort Rice, on the same circuit. We have a full slate of officers and carry on work in all lines. There are nine subscribers to THE METHODIST WOMAN and five to WORLD OUTLOOK. Our pledge last year was $50.00. Penny-a-day was $22.19; Supply Work was $15.66; total Woman's Society of Christian Service giving was about $150.00. We have no plan for raising money. It is easier to give."

A MEMBERSHIP RECORD

How have you kept the membership roll of your society?

Requests have come from many societies for a membership book that would be adequate and attractive, and the Woman's Division of Christian Service has responded by publishing such a book. It is now available.*

We suggest that in January you make a ceremony of entering the names of all members in the book, using the ritual that is included in the opening pages. *It means something to belong to the Woman's Society of Christian Service,* and this entry of the names will make that fact impressive.

The January meeting is the Epiphany meeting when the gifts to the Christ are the new members —those who are offering themselves in new forms of service through the Woman's Society. These names, too, will be entered in the MEMBERSHIP RECORD, and the very fact that their names are entered with the names of the others will give them a sense of belonging.

Where will these new members come from?

Some of them will be the women joining the church as a result of the Religion in American Life campaign in November. We shall lengthen our cords and enlarge our tents if we are awake to the opportunity this movement will afford in every community.

* Membership Record Book. Price, $1.00; Deluxe edition, $6.00. Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Audio Visual Aids for the Approved Study Themes

By HARRY C. SPENCER

GROUPS studying the four themes of the Woman's Society of Christian Service will have a wealth of audio-visual material to help them this year. Copies of catalogues of motion pictures, slides, and filmstrips can be obtained by writing to the Department of Visual Education, 150 Fifth Avenue, New York 11, New York. Meanwhile, here is a list of some of the items available:

Near East

South of the Clouds—Sound motion picture, 35 minutes long, rental $10.00. This film was produced by the Protestant Film Commission with the same camera director who worked on the famous Japanese film, "Kenji Comes Home." It relates the experiences at a Christian school of two girls, one from the wealthy Moslem tradition and the other from a lowly Christian family, and portrays the impact of the Christian way upon the Mohammedan girl.

A Christian Witness in North Africa is a colored filmstrip shortly to be released. Prepared by Dr. Glora Wysner, a former missionary and one of the world's outstanding leaders in Moslem work, this filmstrip tells the story of the Methodist projects in North Africa, including the institutions supported by the Woman's Division. The filmstrip, with manuscript, will sell for $3.00 and can be ordered from the Department of Visual Education. Address above.

Toward a Christian Community

Again Pioneers is a sound motion picture of approximately 50 minutes in length which will be released about October 1. The film was shot in Hollywood on the outdoor set of Metro-Goldwyn-Mayer and produced by the Protestant Film Commission. Noted actors appear in it. Members of an American family, long established as church members and leaders in their community, discover that their Christian faith has not been deep enough to meet the emergency of these days. How they find what Christ's teachings really mean in terms of service to their fellow Americans is the story of the film. Rental price has not been established.

Made in the U. S. A. is a black and white sound filmstrip with records (standard 78 r.p.m.), about 20 minutes in length. The filmstrip shows both the good and bad in the United States and indicates how the home missionary forces are building a better, stronger America. Purchase price is $10.00, rental price is $2.50.

We Would Be Building—This sound film of an actual building project shows the need of a new community for a church, how they got a preacher, their first services in the school gymnasium, and final plans for erecting a church building of their own. Showing time 20 minutes. Rental $7.00.

For All People—950 feet, 16 mm. sound film about a young minister who brings people of all races together in work, play, and worship. When the captain of the basketball team is fired from his job under false accusation because of his race, the minister clears up the difficulty and convinces businessmen they should support the character-building program of his church. Produced by Cathedral Films. Showing time 21 minutes. Rental $8.00.

That They Might Have Life—800 feet, 16 mm. sound picture. A story of an American lad of immigrant parentage and the influence of a city mission church upon his life. Showing time 20 minutes. Rental $3.00.

What Happened to Jo Jo—the dramatic story of Jo Jo, a likable, enthusiastic sixteen-year-old girl who is the leader of her crowd in the youth fellowship and who thinks she is Christian. However, when Jo Jo comes in contact with young people from a city slum area, she discovers that her Christianity consists of words only. How Jo Jo learns the true meaning of Christian missionary service is revealed in this film. Showing time 35 minutes. Rental $8.00.

Great Spirit on the Plains—The film is the story of the red men who live in Oklahoma and the work of the Methodist Indian Mission Conference. Beautiful color scenes show the Indians participating in their native dances, working on their arts and crafts, and playing their games and sports. The Annual Conference, which is largely supported by missionary funds, is over 100 years old and has done much to free the Indians from fears and superstitions. Running time 27 minutes. Rental $7.00.

Worship

There is a large number of films and slide lectures available for this topic which are listed in the catalogue of The Methodist Publishing House. Another helpful guide is the catalogue published for $1.00 by the International Council of Religious Education, 206 South Michigan Avenue, Chicago, Illinois.

A Christian's Vocation

There are not many films that particularly deal with this subject, but *A Job for Bob* (rental $8.00), produced by the Protestant Film Commission, is the best general treatment, and *Crossroads,* produced by the Methodist Radio and Film Commission, is the best specialized motion picture in this area.

Crossroads, black and white sound film, 35 minutes long, rental $10.00. This is the story of Jim Barclay, a typical boy, who learns how he can make his life count as a Christian minister.

Student Recognition Day

By ALPHARETTA LEEPER,
Director, Wesley Foundation, Florida State University

SINCE it is not only the privilege but the responsibility of the secretary of Student Work to cooperate with the pastor, or even prompt him, in making plans for *Student Recognition Day* on the last Sunday in December, it is only right that she have some material with which to stimulate her interest and action. That is the purpose of the suggestions which follow.

One must recognize from the first that the program must be student-centered, couched in terms, information and approach that will appeal to the student mind. Thus, from the first hymn right on through to the benediction, youth must speak.

Another thing—in setting up plans for this service, one should make a survey of the church to learn how many college students are at home, and the number of schools represented. All of these students should be given special invitations to be present at the service. Further, as many as possible should be used on the program as speakers, ushers, musicians.

From this point on, the content of the service should be considered. Let a student committee plan the procedure, using suggested material.

Hymns should be chosen which have meaning for youth. The section in *The Methodist Hymnal* under Schools and Colleges has several splendid ones, especially "The World's Astir." Others loved by college youth are, "O Young and Fearless Prophet," "O Son of Man," "A Mighty Fortress," "We Gather Together," and "Dear Lord and Father of Mankind."

Throughout the years the call of the youth Isaiah has held the imagination of young hearts and minds. Chapter six, verses one through eight from the Prophet, might be used as the Scripture. Other good references are: Micah 6:8; Luke 4:17-22; Timothy 4:12 used with II Timothy 2:15.

Since many members of a local congregation are prone to believe that their youth leave religion behind when they go out from the home church to college or university life, it is well to plan the Student Recognition Service to reveal the possible channels of Christian growth in a university situation.

The committee should choose an appropriate over-all topic which can be broken down into three or four five-minute talks by students such as: "The Campus—A Challenge for Christian Growth," "Christian Growth on Campus—A Possibility," or "Your Religion Can Enlarge in a Campus Situation." From any one of these the following subtopics might be developed, but probably more naturally from the first: "A Challenge to Know God Better," "A Challenge to Know Man Better," "A Challenge to Personal Commitment," and "A Challenge to Serve Both God and Man."

"A Challenge to Know God Better," might be given to a student who is majoring in one of the sciences—or in history. If in science, he might be encouraged to tell how his enlarging scientific view has enabled him to understand and worship the Great Creator who works beyond all things, and yet is ever-active within them. He should emphasize, too, God's concern for his supreme creation, *man*. On the other hand, if a history major is chosen, let the emphasis be placed on man's never-ending search for God. This person might touch lightly the religions of the primitive peoples, even including the early Hebrews, and trace the growing God-concept until today. The message should hold the power of personal conviction which this knowledge has given the person in search of learning.

It would be well if the second topic, "A Challenge to Know Man Better," could be given to a student interested in social change and human development. This person should reveal how his education and his Christian activities on campus have taught him to place value on all human relationships. He might cite instances which have broadened his concept of Christian brotherhood. These experiences might center about race, a lower income group, capital and labor, war and peace. All should be given to show how the campus has developed better attitudes toward all of God's children.

The topic, "A Challenge to Personal Commitment," should be given by a student who feels keenly those truths discussed in the first two topics. He should be encouraged to show how a knowledge of God and of his brother leads to a deep sense of personal commitment. The value of personal devotions, religious literature, attendance upon services of worship should be included. Also, the importance of fellowship within small groups of concerned individuals. He should make all aware of the genuine challenge found in following Christ.

The final topic, "A Challenge to Serve Both God and Man," should serve as a mirror, reflecting the areas of service open to committed individuals. The speaker should call attention to the many youth who give service as Sunday-school teachers or youth leaders in near-by churches. He should show the many opportunities of growth and service found in the campus Wesley Foundation. If deputations are a part of the services of his student group, this, too, should be mentioned.

Study and Action

OVER and over again during the last months we have said that *Missionary Materials for Youth* is a valuable piece of material, as it helps us to know long in advance what will be appearing as missionary units in the church-school lessons for youth. It is not too early to complete the plans for the January mission study.

During the Sunday mornings in January, intermediates will follow a unit entitled "The Church and the Community." Starting with a brief survey of community institutions which had their incentive in the Christian imperative, the study will include many home mission illustrations. Through this study boys and girls will come to see that the door of the church swings out to admit new people in the community and to lead its members out to meet the needs of the community and the world. The teacher of the Sunday-school class should have *The Swinging Church Door,* by Louise Griffiths, as resource material.

In evening sessions the intermediates will follow a workshop procedure as they discover ways in which their church may influence the community. Plans should be made carefully and well in advance, that the boys and girls may engage in some activities to enrich the life of the community.

During the first quarter of the year, seniors and older youth using *Highroad*[1] will engage in a study of "Our Church and Its Ministry." The purpose of this unit is "that seniors may understand more completely the Christian concept of the church, especially as it is institutionalized in The Methodist Church; that they may appreciate the work of the church in the community and in its ecumenical aspects; that they may be stimulated to serve the world through organized church channels and may be motivated by a sense of Christian vocation." The home missions emphasis on community will be a part of this study. Concrete examples will be given of the church at work in the community meeting human need. The Sunday-school teacher should be familiar with the resources in *Once There Were Two Churches,* by Fred Wentzel, and the accompanying guide, *The Church and Your Community,* by Robert Tesdell.

Those who use *Bible Lessons for Youth*[1] will have the opportunity to see the Christian church at work in the Middle East. They will become acquainted with the work of The Methodist Church in Algeria and Tunisia and see something of their responsibility for helping to support this work through their interest, prayers, and gifts. The teacher should use the book, *Assignment: Near East,* by James Batal, and the leader's guide, *The Near East—And You,* by Sarah McDowell, as resource material. These materials may be used by youth also.

It is to be expected that in many situations time will be needed in addition to the Sunday sessions to follow through with the interest which is created through the use of the missionary units. Mission study groups is the answer! Interested youth, with a good leader, may meet afternoons or evenings during the week, or on Sunday afternoon, from four to six weeks, or as long as the interest is maintained. (See *Missionary Materials for Youth* for the listing of recommended materials.)

Some groups will wish to use additional resources such as maps, plays, and films. (See page 33.)

Those responsible for ordering the missionary materials should secure packets of free materials on the themes "Toward a Christian Community" and "The Near East" from Youth Department, Box 871, Nashville, Tennessee.

All good study will lead into some activity. It may be sending supplies to some mission institution, or planning ways of increased giving through Methodist Youth Fund, World Service, or Overseas Relief. Each group will determine the activities according to its needs and interests.

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[1] Order from The Methodist Publishing House serving your territory.

Note: Unless specified, materials mentioned may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

RUBY VAN HOOSER, *Secretary*

Educating Children in Christian World Citizenship

When five thousand people from sixty-one countries come together as they did in the recent World Convention on Christian Education in Toronto, some of the experiences they shared stand out shining and clear. Many of these centered about occasions when the meaning of fellowship today in the world community of Christians became more real, and when delegates gained a new awareness for themselves of ways in which people may grow to live in the spirit of this fellowship.

Need of This Training for Children

Throughout the convention, leaders in plenary sessions and in smaller group meetings stressed the fact that the hope of the future lay in the Christian education of boys and girls in every land—in teaching them to think of God, the Father, and of His children as Jesus has taught mankind to think, and to live in that faith.

The need for training of this kind was stressed by a delegate from Holland, who spoke of the background of hate and fear in the midst of which his own boys and girls, and their parents as well, had lived during the Second World War. "It is not easy now to guide the children in worship," he said. "Now I *underline singing* in the life of our home, and we try to give the children a pattern for joyous living."

The need for Christian training was also emphasized by Toyohiko Kagawa of Japan when he said that if he could do his work over again he would spend more time than he had before in leading the children of his country to live in the Christian way. "My deep concern," he said, "is to start with the children of the poor, the fishermen and the laborers, and to help them, too, to know Christ. It will be slow work, but in time we shall have a living church of all the people."

The fact as to the need also of children in America for religious guidance was pointed out by Dr. Paul Calvin Payne, chairman of the International Council of Religious Education, who spoke with all the urgency that he could command.

"In 1927 there were 17,000,000 children and young people in America receiving no religious instruction of any kind," Dr. Payne said. "Twenty years later the number had increased to 27,000,000. Those who teach Christianity to children and youth are doing the greatest service in the world."

"Educating Children in Christian World Citizenship"

It was with the words of such leaders as the foregoing in mind that workers with children met one morning in plenary session in Toronto to consider together how to guide children so that they might grow in their experience of living in the Christian way, and of belonging to the world fellowship of followers of Jesus. The service of worship which helped those who were present to think of the "One Father," began with a processional of the world family singing, and ended with members of the family praying in unison, each using the words of his own native tongue.

Miss Ruth Seabury, secretary of the American Board of Commissioners for Foreign Missions, and recently back from two years of vital service in the Orient, then addressed the children's workers on the subject, "Educating Children in Christian World Citizenship." Said Miss Seabury in part:

"A Japanese boy who joined the church last January wrote me that he had made a wonderful discovery —'God is like being at home,' he said, 'and when you have once come there, you need never be lonely again, for all His children are of one family.' This family emphasis, this sense of intimacy and concern, is at the basis of all Christian world fellowship. God's children *are* one, and we need to grow in our consciousness of the family spirit."

Developing the World Spirit

"To build the family mind," Miss Seabury went on, "we should help children:

"First—To grow up recognizing and appreciating the likenesses and differences among people—to become familiar with the fascinating variety that there is in this world. We may look different, and we may worship God in different ways. However, all of us belong to the household of God, and all of us are one in our griefs and sorrows and joys."

People Need Each Other

"Second," Miss Seabury continued, "we should lead children to realize that people of all countries *need each other.* Boys and girls of the West need the children of India, the teachers of the Orient, the great ones of all the world, just as much as countries in poverty need physical help from those who have more.

"A wise teacher, whose boys and girls had sent gifts of food and clothing to children in countries in Europe and Asia, wrote to leaders of children there whom she knew, asking if the boys and girls would use some of the simple material she was sending to make decorations for the Christmas tree that she had planned for her group in America. 'I want our children here,' she wrote, 'to see the beauty that comes from countries all over the world.' When the tree in all its loveliness

finally stood revealed before the children, she knew that her work was not in vain."

To Do Things Together

"*Third,*" said Miss Seabury, "in order to have children realize their citizenship in a world family, boys and girls of every nation need *to do things together.* What kind of a Children's Crusade could we have today against the war enterprise, or for the United Nations? Perhaps *together* the children might write a hymn of peace that might help move the nations to abolish conflict from the earth.

"*Lastly,* to build the family spirit of which we are thinking, boys and girls need to have *personal contact* with children and grownups of other lands. Since we do not often live in the next street to each other, we have to find other solutions for contact:

"*Books* with stories that make it vivid
"*Letters* that are as nearly as possible firsthand
"*Visitors,* and much better use of and enjoyment of them
"*Service,* firsthand
"*Prayers* which are as personal a means of contact as anything we know

"I think much could be done with children's prayers.

"Our task as Christian teachers and as Christian parents," concluded Miss Seabury, "is to help children feel at home in every land, and to feel at home also in the universe itself."

A Study of the Church

Through the Advance Program for Christ and His Church

As Methodist women, we need to be informed on the great Advance Program for Christ and His Church so that as individuals we may cooperate in the plans. Undoubtedly, many read the booklets and took part in the study program centering on *Our Faith.*

This fall the subject of study is *Our Church.* This is a timely subject—indeed, an urgent one. We need a clearer understanding of what the church is, of its place in the world today, and a greater loyalty to it. The subject is to be presented under three special themes in study periods of four weeks each.

The Early Church was the subject set for the four Sundays beginning September 24.

The Reformation Church is the next theme to be covered in the four weeks beginning October 22. Not interested in controversy, this study aims to make us intelligent Protestants by going back to the Reformation. The subject itself provokes questions. What did the Reformation do? What is this gospel of Protestantism which the Reformation recovered? What is our Protestant conception of the church? What do we Protestants mean when, over against a priestly church, we assert "the priesthood of all believers," or when we declare that every calling should be "religious" and all life sacred? And what does our Protestantism need today? What of "the road ahead"? These questions point to a lively discussion.

The World Church, the third study, is to be undertaken from November 19 to December 17. Methodism is not a "sect." John Wesley was truly "catholic." We belong to the whole church, the world church. (Catholic means "concerning the whole.") There is a great movement today toward Christian unity, a coming together of churches of all names and all lands to realize their unity in the faith, their common witness over against the mighty forces of evil threatening literally to destroy this race. Methodists need to know about these movements, about the world church. What is meant by the "one church"? What are the roads to unity? What has been done already? What about Methodism and the world church?

The general aim in the current emphasis is to have these subjects taken up in the pulpit and in discussion groups. Instead of furnishing a series of pamphlets for the laity, THE ADVANCE FOR CHRIST AND HIS CHURCH has a list of books for the minister to buy and study as a basis for his sermons, prayer meetings, and group discussions.

For the first three months of 1951, Methodists will be asked to study their own denomination. For this important phase of the general study of "Our Church," Dr. Halford E. Luccock has written a book entitled *Endless Line of Splendor.* Its wide reading will conclude the six-months' church emphasis. This book will be distributed from the Advance Office, 740 Rush Street, Chicago 11, Illinois. Price, 75 cents per copy.

Christmas Gift Subscriptions

A PERFECT REMEMBRANCE

The postman will ring monthly bringing the world to your friend's door and a constant reminder of your thoughtfulness.

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THE METHODIST WOMAN $1.00 — WORLD OUTLOOK $1.50
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An attractive gift card will be sent to your friend.

Send name, address, and remittance to *The Methodist Woman,* 420 Plum Street, Cincinnati 2, Ohio.

Missions at Home and Abroad

(*Continued from page 19*)

advantage of a pause to jump up and say, "If no one else is going to speak, I'll talk again for a while." Another village delegate was Woo Tata, a very dignified and earnest woman from Saung Voong, near Soochow. She told of how twenty Christian families there are carrying on the church and society, though they have no preacher and their church is being used as a storehouse. She pled for leaders who could help them train their youth. Another delegate from Moen Zing, near Huchow, was the first Christian in her village. Now more than thirty families are Christian.

Miss Zau, the secretary from Changchow District, told of how she longed to give her whole time to country work because of the great hunger for the gospel. She said the people would send a boat for her and would beg her to talk another hour when she was too tired to go on. There were only three delegates from her district, none from the country, because it was time to harvest wheat. That district is facing famine now.

The city churches also had fine reports. Allen Memorial has thirty home prayer meetings, many in the houses of the women of the society. One of the women from Moore Memorial told of bringing nine people to Christ during the year, some of them women she met while doing her marketing.

Three training periods for work in Spiritual Life, Missions, and Social Service were very fine and full of practical suggestions. Each group tried to face the challenge of the new day and help the women see their new opportunities, as well as the problems. The emphases were on personal evangelism and the Christian home.

The treasurer's report was as thrilling as ever, though the amount of money was smaller. She reported gifts of about twelve million JMP (People's dollars) which were used to support the two home missionaries, to send U. S. $50.00 to Africa, and to cover a sum being held for our workers in Yunnan. There was also a sum to help with the support of conference-wide workers, for the Volunteer Band, and for children's and young people's work. The budget passed for the coming year was in terms of rice and would amount to about JMP $50,000,000 (about $1,250.00).

The two home mission workers reported their present work across the river in Pootung. They also told of a visit to the place where they had worked in Chitong, which reminded one of Paul revisiting the little churches he had planted. The people were so happy to see them again, and wept when they had to leave. Our buildings there have been destroyed and conditions are still so disturbed that for the time being it seems better for them not to try to live there.

The four night meetings were full of inspiration. Yui-Sieu-Li, in a village costume made of village cloth, told of work in the country where opportunities are still unlimited. The goal for next year, still "One Win One," was illustrated by experiences of the women during the past year. The Christian Home as an evangelistic center was the subject one night. And the last night was the testimony meeting, with the installation of the new officers and Communion service at the end.

We wish you all could have been with us. In spite of, and because of, the difficulties, the work goes on!

Mrs. John M. Pearson, chairman of the Section of Education and Cultivation, will be in Germany this fall, visiting Displaced Persons' camps under the auspices of the International Refugee Organization, Church World Service, and Methodist Committee for Overseas Relief. M.C.O.R hopes to place many of these D.P.'s under Methodist sponsorship. Mrs. Pearson will write an article for THE METHODIST WOMAN on her observations and experiences.

You May Quote Me

By MRS. FRANK G. BROOKS

A WORD TO MOTHERS

I want to share a few paragraphs of a recent letter from Rev. Mr. E. Hoyt Smith, II Maten Mission, North Africa. The secretaries of Missionary Personnel are using this letter as the basis of a feature which will appear in the May issue of *The Methodist Woman*.

"Mrs. Smith's mother had always been very active in the missionary society. One day, shortly after Edna had been commissioned, a friend said to her mother, 'It serves you right that Edna is going to the foreign field; you have always been so interested in the missionary program.'

"'Indeed, I would ask nothing better for my daughter,' she replied, showing how completely she approved of Edna's decision to accept the call to Christian service abroad.

"My own mother, who misses me as much as any mother would miss her first-born who had gone to the uttermost parts of the earth, always tells me that her greatest joy is knowing that I am in the center of God's will. The day I left home for the mission field, my dad said to me, 'Hoyt, it is hard to let you go, but this is the day we have looked forward to since the moment we dedicated you to the Lord's service.'

"I mention this because we hear much about the per capita giving of the Woman's Society of Christian Service. We know the members are interested in Bible and mission study. They are renowned for their devotion to the church. Yet it would be encouraging to us on the field, who desperately need more co-workers, if we knew that mothers in the Woman's Society were as ready to dedicate their children to Christian service as our mothers have been."

The Disciplined Order of Christ

By MRS. WILLIAM C. HANSON

It was with an air of quiet expectancy that ninety-five members and friends of the Disciplined Order of Christ met for the fifth annual retreat at Albion, Michigan, July 26-August 3. Expectancy, because never have these retreats failed to bring spiritual refreshment and a deepening of vital Christian experience to those in attendance. The vows and disciplines of the order make Christian living a constant adventure, and the retreat always represents a new height in the path of discovery.

Principal speaker on the program was Dr. Frank C. Laubach, well-known for his world-wide work among illiterates. With characteristic simplicity and winsomeness he led the thought of the group on the use and power of prayer in world affairs.

Starr Daily, author, speaker, and worker among prisoners, spoke each morning, developing such themes as meditation, witnessing, the power of love, the key words of Christianity, "Give Thyself." Mrs. Dana Dawson, wife of Bishop Dawson of the Kansas-Nebraska Area, led the morning quiet hour. Interpretations of the purpose and philosophy of the Disciplined Order were given by Dr. Albert E. Day.

The program was uncrowded, with ample opportunity for meditation and prayer, and individual or group conferences. The Benedictine silence was observed from the close of each evening session until after the Quiet Hour in the morning. The atmosphere throughout was that of peace and quiet and loving fellowship. Some attention was given to the ministry of healing with certain hours devoted to this service, with marked results.

During the silent Communion service on the final evening, the vows of new members entering the order were placed upon the altar together with the renewed vows of present members. Pledges amounting to about $3,000 for the work of the order were left also at the altar.

The Disciplined Order is under a board of directors to which five new members were elected at this session: George Harper, secretary of young people's work of the Board of Education; Walter F. Anderson, director of the Bureau of Investigation, North Carolina Department of Justice; Eleanor Helm, R.N., Galveston, Texas; Mrs. E. C. Pope, Cleveland, Ohio; Rev. Allan Hunter, Congregational pastor in Los Angeles, California. Officers elected for the coming year are: president, Dr. Howard P. Powell; vice-president, Mrs. Dana Dawson; secretary, Mrs. E. C. Pope; treasurer, Walter Fiscus; executive secretary, Dr. Day.

One important matter of business was the announcement of the "Koinonia Foundation," of which Mr. Walter Fiscus is the executive director. Mr. Fiscus also serves as assistant to Dr. Day at the Mt. Vernon Place Methodist Church, Baltimore, Maryland. A fine estate outside of Baltimore will be developed into a retreat center and a year-round school in Christian living for young people who have had at least two years of college work and wish to go deeper into the spiritual implications and practical applications of the Christian life. Koinonia will become the headquarters of the Disciplined Order.

Thus the order, which grew out of the New Life Movement during the Crusade for Christ, moves quietly and steadily forward. While it was born in The Methodist Church it is now wider in scope, offering itself to Christians of any denomination who are hungry to go deeper, and who are willing to accept and practice its disciplines and make the necessary study and preparation for its vows. It unites its members in a humble fellowship of love and prayer, expecting that each one will in turn be the center or the helper in a like fellowship in the home church or community.

Fifth Annual Retreat of The Disciplined Order of Christ. *Front:* Albert E. Day and Howard P. Powell. *Front row:* Walter F. Anderson, John Strickler, Eleanor Helm, Mrs. Mary Welch, Walter Fiscus, Starr Daily, Frank C. Laubach, Mrs. Dana Dawson, Mrs. William C. Hanson, Mrs. E. C. Pope, Virgil A. Kraft, Albert W. Frevert

We—and the Women of India

(*Continued from page 7*)

been temple property, was legally secured by the hospital, the four families living there refused to be evicted. Court notices were of no avail. Finally Miss Porter made a shrewd move. She ordered her servants to move beds, commodes, and other hospital equipment into the houses. The occupants, horrified at being thus contaminated, promptly fled. So now, after thirty-five years of patient waiting, a dream of Christian love and service is being fulfilled.

The three wonders of Brindaban? No, they are not the clothes chute, the dumb waiter, and the basement, remarkable as these modern gadgets must seem to a people whose luxuries are less than our barest necessities of life. What are they, then? The woman who has already given thirty-seven years of service, and her two helpers who have come from a far country to live the Christian message in this place of great need? Perhaps, although I saw the same love and devotion in the faces of the lovely young Indian nurses. Let's say, rather, that they are the faith, hope, and love of all Christian women who have made this work in Brindaban possible through the years.

"Krishna and Christ," said the priest at the Govind-ji Temple to me, his dark eyes lighting with friendly eagerness, "they are one and the same."

But he was oh, so wrong! They are as different from each other as despair is different from hope, or fear from love. The footprints of Krishna may be preserved in the stones of Brindaban, but those of Christ are being made daily by the tireless feet of these women who are ministering to human need in his name.

Missionaries in Training

(*Continued from page 15*)

each other's points of view more completely, these young people broadened and strengthened their own convictions or sought a new way if they felt it to be better than their own.

Of inestimable value were the contributions made by great religious leaders and teachers who brought new thought-provoking ideas and spiritual challenges, and shared their own experiences and wisdom. E. Stanley Jones, the great missionary from India and active participant in the training of the "I-3's" last year, spent several days with the group, inspiring and strengthening through his own life and words.

Dr. George Howard, an Argentine citizen, missionary to the intellectuals of Latin America and author of many books, and Dr. Gonzalo Báez-Camargo, secretary of the Committee on Cooperation in Latin America, contributed greatly to growing visions of the work, and of the power and problems of Christianity in the world today. An approach to one of the greatest dangers, communism, was presented in a two-weeks' course by Dr. Matthew Spinka. Julia Vissotto from Brazil and Alberto Merubia of Bolivia, both active members in the Protestant crusade of South America, were with the group all summer as language informants and resource people, and won a place in the hearts of every young missionary by their sincerity and devotion.

Equally important were the vitally interested and interesting staff members: Miss Elizabeth M. Lee, executive secretary for Latin America, and Miss Margaret Billingsley, executive secretary for Japan, Korea, and the Philippines, of the Woman's Division; Dr. T. T. Brumbaugh, Dr. James Ellis, and Dr. A. W. Wasson, secretaries of the Division of Foreign Missions.

These young missionaries are tops in health; they spent several hours a day working off excess energy in vigorous football, softball, and volleyball games, in tennis matches and folk games. They're tops in intellect, for they had to absorb a great deal of knowledge in a very short time, and of course will continue their studies while on the field. And they're tops in Christian spirit, for nothing can erase their inward glow and enthusiastic expectation of the job that they are undertaking.

Yes, "all these people are missionaries," and they're real people with a real message to take with them—that of Christianity; and they have a real force behind them—that of the Protestant churches of America.

Love Thy Neighbor

In thousands of communities, Methodist women will join with friends of other denominations to observe World Community Day, on Friday, November 3. This annual observance, sponsored by the United Council of Church Women, lifts up needy and worthy projects for attention and concerted action.

Based on the theme, "Love Thy Neighbor," the emphasis this year is on practical methods of expressing concern for the millions of refugees in Europe, the Near East and Far East.

How can Christian fellowship be made a reality while there is so much suffering and injustice? The United Council answers: "We must give evidence of our Christian brotherhood through the prayers of our hearts, the understanding of our minds, our offering of money, and the material gift of our hands."

The last two items are individual gifts timed to the observance. The offering will be taken on World Community Day and the suggested knitted garment is to be brought to the meeting that day, too. But "the prayers of our hearts, the understanding of our minds" are continuing projects.

If there are any DP's in your community, church women working together should discover many ways to help these new "neighbors" to become first-class American citizens. Even one friendly smile warms the heart of a stranger.

Providing "assurances" for refugee families is another suggested undertaking for the united efforts of church women as a follow-up of the World Community Day program. This, too, is a part of our Christian Social Relations activities.

FROM OUR FILES

• At the Assembly, a beloved friend patted ye editor on the back and said, "I like your editorial ditties." Rather an unusual combination of words, but apt and descriptive.

• *Fifty-eight Years of Service.* Mrs. B. F. Lewis, Jackson, Mississippi, historian of the Woman's Society of Christian Service, Mississippi Conference, attended her fiftieth consecutive annual meeting of the conference last May. She was the special guest at the Tenth Anniversary celebration. For fifty-eight years Mrs. Lewis has served in some official capacity in the women's work, and at eighty-three years of age is still active and alert. This year, in requesting an assistant historian, she said, "Since I wrote the history of the first fifty years, it is not reasonable to suppose that I will be here to write it for the next fifty years."

• Sometimes it is good to see ourselves as others see us. A group of twenty laymen and ministers visited the home mission projects in eastern Tennessee and Kentucky. One minister reported:

"In the city of Chattanooga, two interesting settlement houses were busily engaged in lifting some of life's sagging levels. Bethlehem House, badly located on a steep hillside street, ministers to many colored youth and older people. Despite its location there is no question as to its usefulness in that territory. Wesley Community Center is active and strong. Clean, well supervised, it ministered literally to many thousands of people last year."

• I like the magazine with all lines of work included. It means that we get the total picture of our work without keeping up with so many separate pieces of literature.

MRS. CHAS. M. HENDERSON,
Memphis, Tennessee

• Thank you for all your enthusiastic comments, especially concerning the September issue. The Readers' Count on Dr. Harold A. Bosley's article mounts up with every mail delivery!—THE EDITOR

Be Thou Clean

WORSHIP PROGRAM FOR CIRCLES

By MRS. C. A. BICKLEY,
Secretary of Spiritual Life, South Central Jurisdiction

"WITH HEALING IN HIS WINGS"

QUIET MUSIC.

CALL TO WORSHIP:

"Come into the circle of love and justice,
Come into the brotherhood of pity,
Of holiness and health.
Come, and ye shall know peace and joy.
Let what ye desire of the universe penetrate you;
Let loving-kindness and mercy pass through you,
And truth be the law of your mouth.
For so ye are channels of the divine sea,
Which may not flood the earth, but only steal in
Through rifts in your soul."

—ISRAEL ZANGWELL

HYMN: "O for a Heart of Calm Repose" *(The Methodist Hymnal,* No. 363).

RESPONSIVE READING: "The Cleansed Way" (*The Methodist Hymnal,* p. 599).

INVOCATION: "For the Vision of God" (*The Methodist Hymnal,* p. 509).

MEDITATION: "Be Thou Clean" (Matthew 8:3) was the response Jesus made to a poor leper who came with no doubt in his mind as to Jesus' ability to heal but with an unwavering assurance that Christ could make him whole. Here is a wonderful demonstration of power which came as the result of a sick man's marvelous faith.

The cry for cleansing has resounded throughout the ages. Job said, "Who can bring a clean thing out of an unclean?" David called to God, "Wash me, and I shall be whiter than snow." Isaiah caught a glimpse of God's holiness and cried out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Men shut themselves out of Gods kingdom through uncleanness. Paul said that no unclean person had any inheritance in the kingdom of Christ. This is true because such a one would have no love, enjoyment, or understanding of the kingdom.

Who then is clean? The Psalmist answers, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "His delight is in the law of the Lord; and in his law doth he meditate." Here we find integrity of character, purity of heart, honesty and fair dealing in all relationships of life.

Christ's message was one of cleansing and purity. He came that all men might be clean, that all might have full, abundant living. We are told in God's holy Word that "the blood of Jesus Christ . . . cleanseth us from all sin." Again, "Christ also loved the church, and gave himself for it . . . that he might sanctify and cleanse it . . . that it should be holy and without blemish."

This being true, Christ expects us to stand against everything unclean and for everything which is clean and just. This means being clean and pure in word, deed, and thought. He is counting on us to choose pure thoughts, speak wholesome words, choose clean friends, books, recreation, and engage in fair dealing in all areas of living. As followers of Christ we will cooperate in alleviating suffering along all levels, regardless of race, station in life, or creed. In this manner we shall be cooperating with Christ in his marvelous plan of human redemption. Thus we shall be happier and can exert more freedom when the whole community is moving toward the realization of Christ's injunction, "Be thou clean."

ARTICLES: Have a review of the article, "The Place of Mission Schools," THE METHODIST WOMAN, October, 1950, pp. 6-7. Show the pictures on the World Health Organization, WORLD OUTLOOK, August, 1950, pp. 25-27.

Those Assembly Findings

SIX copies of the leaflet setting forth the Findings from the Assembly were sent to the president of every Woman's Society and two copies to each Wesleyan Service Guild. The leaflet included suggestions for sharing the information with the total membership. It is to be hoped that many societies have studied the Findings and recommendations and have started to put some of the "inspiration into action."

Reports of achievements on adopted recommendations will be welcomed in this editorial office, so that we may share the stories of progress with our readers.

This month we are reporting on two of the recommendations.

1. Recognizing the responsibility we have as Christians to overseas students in our country, it is

Recommended that the Woman's Society of Christian Service at or near port cities appoint hospitality committees to receive overseas students and to bear to them the Christian witness on college campuses and in our homes.

The work of Dr. and Mrs. Lowell Hazzard at Illinois Wesleyan University, Bloomington, Illinois, is a fine illustration of the good that can be accomplished for and among foreign students. Their activities were mentioned in an article by Miss Margaret Briggs which appeared on page 37 of the September issue of THE METHODIST WOMAN.

Mrs. Hazzard is secretary of Youth Work for North Central Jurisdiction, and also the local secretary of Student Work. In this connection she arranged a Lincoln Pilgrimage last spring for foreign students. Twenty-one students from other lands went in seven cars to see the Lincoln shrines in Illinois. Each car had a driver, a hostess, and three students. A shift in passengers was made at each stop so everyone became acquainted with everyone else. The delicious picnic lunch (chicken and everything), prepared and packed by a committee from the Woman's Society, was enjoyed by all. This pilgrimage was a very successful venture in friendship and understanding.

Mrs. Hazzard also reported that last year two Chinese boys and a student from Malaya spent Thanksgiving vacation on a farm and had a fine experience.

Even though you may not have such a good opportunity to carry out this recommendation, explore every possibility and you may be surprised at the openings you do have for hospitality and witness.

The next recommendation takes long-range planning, but is rich in possibilities, too.

2. Since firsthand information is of great value in arousing missionary interest, it is

Recommended that trips to projects of the Woman's Division of Christian Service be planned for the members of the societies and for youth and students wherever feasible, so that they may have actual contact with the workers and the work.

Mrs. Kenneth L. McGill, president of Central Kansas Conference, sent in a glowing account of a Missionary Education Travel Tour planned and conducted by the conference committee on Missionary Personnel.

Thirty-two girls (twenty-eight sent by the Woman's Society and four by the Wesleyan Service Guild), plus a nurse, a cook, and two sponsors went on a ten-day chartered bus trip under the direction of Miss Louise Dutcher, conference youth director of the Board of Education.

The tour started at Wichita, Kansas. From there the girls visited the projects in Farmington and Albuquerque, New Mexico; El Paso, Fort Worth, and Dallas, Texas; and Oklahoma City, Oklahoma. There were also side trips to Carlsbad Caverns and down into Mexico.

It was a most successful tour, for everyone was most enthusiastic over this firsthand knowledge of the work of the Woman's Society. The girls who went were for the most part interested in full-time Christian service. It is planned to make this an annual event, and it looks now as though they will have to charter two busses next year because of the interest created.

Illinois Wesleyan students ready to start on the Lincoln Pilgrimage sponsored by the Bloomington, Illinois, Woman's Society of Christian Service

Introductions

By MRS. C. C. LONG, *Circulation Manager*

NEXT month brings Christmas and the supreme opportunity of the entire year to leaders of little children along the Christian way. All of us may, if we will, be helped back into paths of loving, kindly living at this season. It goes without saying, of course, that we cannot lead children along paths which we ourselves have not traveled. Life is complex for all of us in these days. Hard questions must be answered. Surface attitudes are not sufficient. Our own inner attitudes and philosophies of life are constantly being tested. Christmas can help us clarify our thinking. Can we catch the simple loveliness of the beautiful old story and transmit it to the lives of our children in the home and in the church? This is the giving time of the year. If the children do not give gladly because of a love they feel in their hearts, we would better question our methods.

On our page this month, we would like to call your attention to some wonderful gifts for your children, which will inspire their interest in the universality of the Christian gospel and its adequacy in these troubled times.

A child of primary age would dearly love his own copy of *The Three Henrys and Mrs. Hornicle,*[1] by Edith J. Agnew. The story is that of a Mrs. Hornicle who for years and years dreamed of a church, and though she did not live to see it built, people say, "This is her dream come true." Mrs. Hornicle loves and understands children, and her understanding, human relationship with the Biven family, especially Henry, will warm your child's heart. The illustrations are also delightful!

The Thirsty Village,[1] by Dorothy Blatter, is illustrated in color. This delightful story of a Christian boy and his friends will help the child understand good neighbors of Lebanon.

For the junior child the story of a wide-awake family who move to a town and help bring a fine new church to the community would help any child to feel his responsibility as a part of the church community. Write for *The Busy Berrys,*[1] by Frances Dunlap Heron.

Grace W. McGavran has written a lovely series of seven stories entitled *They Live in Bible Lands.*[1] These are fine for reading by the child or telling by adults.

Don't you love to give a book to an intermediate which means an added sparkle to eyes and a motivation for service? *Pearls Are Made,*[1] by Ann M. Harrison, is a book to be read, enjoyed, discussed, and placed on your bookshelf. It is a fascinating introduction to life in a Moslem land. The story centers around the longings and hopes of the Near East teen-age youth. One child to whom this book was given told her grandmother, "I want to be a missionary to the Near East."

Also two fine gift books for intermediate Christmas giving are *The Third Wish,*[1] by Eleanor Hull. Read how shy Dorinda's loneliness vanishes when she finds her place in a lively youth fellowship and makes new friends. *The Swinging Church Door,*[2] by Louise B. Griffiths, shows how the church sends us forth to work.

Space prevents enthusiastic comment about the many wonderful gift opportunities listed in our catalogue. However, I cannot close this page without referring to a book which has charmed me in such a way that I could not put it down. I refer to *So Sure of Life,*[1] by Violet Wood. This book is recommended for youth but would delight any friend, young or old. It is a gripping biography of Robert F. Thomas, M.D., who has served dynamically and purposefully at Pittman Community Center in Tennessee's Smoky Mountains. It reads like a piece of fiction, but is fascinating fact.

May your Christmas giving bring blessing to both the donor and the recipient of purposeful books for Christian motivation.

A VERY SPECIAL INTRODUCTION

The *PRAYER CALENDAR* which has been prepared with consecrated thought and prayer brings a very special privilege to us this year. Include it in every gift package to your friends. Also send it as a real Christmas blessing to all other friends. Day by day join hands with each one of them in devoted prayer and thought of our workers, both home and foreign.

Prayer changes things. "Prayer is the golden cord close binding all mankind." Order your *PRAYER CALENDAR* today. Use it every day. Strengthen the cord!

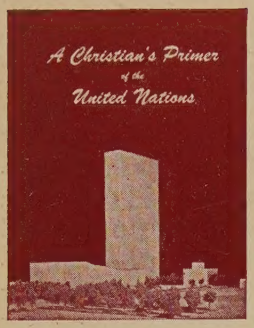
See back cover for further details.

The above materials are available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or our Distributing Offices.

[1] $1.00.

[2] Sixty cents.

AVAILABLE MATERIALS



A Christian's Primer of the United Nations. A pamphlet to promote understanding of the United Nations, its structure and achievements, emphasizing the individual Christian's responsibility to the United Nations. 25 cents.

Where Does Christian Citizenship Start? Information on "The National Citizens' Roll Call of Methodist Women." 3 cents, 12 for 25 cents, 100 for $1.75.

National Citizens' Roll Call Sticker. Five-and-one-half-inch gummed sticker, designed for use on automobile and other windows. Free for postage.

The World in Your Hands. Five discussion guides on (1) technical assistance to underdeveloped countries; (2) the program of the Food and Agricultural Organization; (3) development of the protection for human rights by the U.N.; (4) Christian principles and the U.N.; (5) the program of the United Nations Children's Emergency Fund. 35 cents.

Four Years, Four Words, Four Women. By Clarine Grenfell. A dramatic worship service presenting the role of women in religious life. For circle and program use. 15 cents.

Secretary of Children's Work. Free for postage.

Membership Record Book for Woman's Society of Christian Service. A more simplified and less expensive edition of the de luxe model below. A real buy for each local society. $1.00.

Membership Record Book for Woman's Society of Christian Service. This membership record has been designed to enable the society to maintain and perpetuate the names of its members, to keep past and future records, and to serve as a memorial in years to come. $6.00.

Note Paper. This note paper is unusually attractive and has pictures of twelve foreign and twelve home projects of the Woman's Society of Christian Service. Twenty-four folders and envelopes—boxed. $1.00.

What's Ahead. The inspiring worship programs and definite suggestions for conducting meetings are written to give information, promote discussion, and lead to original thinking, and to stimulate action. Supplementary to the regular program material for use of Wesleyan Service Guilds. 50 cents.

Wesleyan Service Guild Handbook, 1949-52. Handbook for use of Wesleyan Service Guilds for the quadrennium. 25 cents.

Guild Prayer Card. 1 cent, 50 for 40 cents.

Q's and A's for 1949-1952. Free for postage.

Introduction to the Wesleyan Service Guild. Free for postage.

Wesleyan Service Guild Pins. A beautiful emblem pin bearing the insignia of the Wesleyan Service Guild. Each Guild member would be proud to own such a beautiful piece of jewelry. Gold-filled, $2.70 each, including federal tax; solid gold, $3.60 each, including federal tax.

Wesleyan Service Guild Seals. Embossed seals. 45 cents per hundred.

A Challenge to Faith. Lift the eyes of your mind to read with appreciation of Christian opportunities in Moslem lands. 20 cents.

In Town and Country. To show how the work of the Bureau of Town and Country contributes to the building of a Christian community. Describes each national project in the bureau. 45 cents.

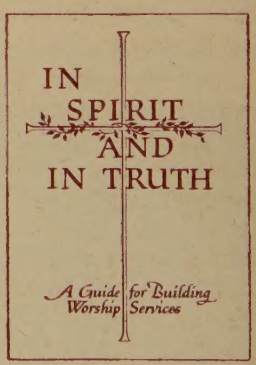
His Healing Touch. Gives information about medical institutions of the Home Department. 40 cents.

A Call to Spiritual Advance. By Dr. Frank Laubach. Practical ways to advance the cause of peace in the world, suggestions for deepening one's spiritual life, helpful ideas concerning prayer and health. Written on a literacy campaign in Liberia, especially for Woman's Society members. 15 cents.

Prayer Groups. The valuable information and splendid suggestions in this booklet will be welcomed by every Woman's Society and Wesleyan Service Guild and will answer many of the questions which have been asked about prayer groups. It witnesses to the inspiration and power that many have found as a result of this vital fellowship. Excellent supplementary material for the study of "Corporate Worship." 45 cents.

Prayer Calendar, 1950-51. September, 1950, through August, 1951. 40 cents.

In Spirit and In Truth. By Hazel Brownson. Helps for building worship services. 45 cents.



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